

**AFTER  
DEATH  
WHAT?  
THIS PAPER  
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## MODERN SPIRITUALISM'S HUNDREDTH ANNIVERSARY

### What South American Spiritualists Did About It

### These Two Unique Propaganda Ideas Thrilled Spiritualists Throughtout the World

Propaganda Idea No. 1 — POSTAGE STAMP



Psychic Observer

The above is a reproduction of the postage stamp (actual size, one and three quarter inches by one inch) released by the Argentine Government, at the request of prominent Spiritualists, to commemorate the one hundredth anniversary of Modern Spiritualism.

Several of these stamps were presented to leading Spiritualists and Spiritual organizations by Victor Cerezo Butler, during his visit to the States as a delegate to the World Centennial celebration held recently at Rochester, Toronto, Buffalo and Lily Dale.

Providing the supply of these stamps is sufficient to meet requests, interested persons may state their desire for single stamps in a letter to Mr. Butler. (See address to the right).

## ADVENTURES IN SPIRITISM

A Theological Look at

### Psychic Phenomena

By

**Thomas F. Opie, D.D.**

Founder and President

of

**"Outside Aid" for Patients in Mental Hospitals,  
Great Barrington, Massachusetts**

All of life is by way of phenomena — observable and unobservable, so far as man, in his present limited power, goes. A blade of grass is a phenomenon.

If there were only one blade of grass in the wide world and if that one blade were kept under the scientist's glass-enclosed scrutiny (and could survive that scrutiny and that confinement!) — that little green ribbon would be phenomenal — that is to say, something to cause wonder.

But surely the multiplicity-to-infinity of the grasses does not reduce the wonder. It is only our own casualness and our own familiarity with the phenomena that do that!

Fire, in primitive aboriginal era, was a phenomena. But now that it is so familiar, it no longer speaks to us of God, its originator.

An eclipse, in the olden times,

was definitely a phenomena. It is only our sophistication and our "smartalecism" that reduce it to something less than phenomena.

And so it is with all of life. Familiarity breeds, if not actual contempt, at least utter lack of awe and wonder.

I have just read, from a thoroughly reliable source, about the case of a sixteen-year-old girl, under mediumistic-trance aegis, materializing out of the beyond — and sitting at a piano and playing for her father who was present, in the flesh, together with six other persons at a private seance.

If and when this sort of thing happens, as a matter of course

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(and there are thousands of cases of materialization on record), we shall lose our scepticism, as many have already lost theirs — and then it will no longer be regarded as something phenomenal! (\*)

Well, Moses and Elijah, according to inspired writing, in the gospel stories, materialized out of the beyond, up on the mountain. Jesus materialized, according to the accepted Christian story, on several occasions, after his demise. He actually became body at will, and the doubting Thomas of the disciples, examined his hands and his feet and side — according to reliable testimony.

John wrote automatically, for the seven Spirits of the beyond,

(\*) Since this was written there has appeared a sympathetic article, "Spiritism and the Church", in Religion in Life, a Protestant quarterly, by Dr. Arthur L. Swift, Associate Professor of Applied Christianity and Director of Field Work, Union Theological Seminary, New York City (Spring edition, 1947). Dr. Swift concludes: "Whatever our present attitude, we in the Protestant churches must not hesitate to meet THIS DEVELOPING FIELD OF RESEARCH with open minds and SINCERE CO-OPERATION."

Propaganda Idea No. 2 — POST CARD



Psychic Observer

The above is a reproduction of a postcard, sponsored by Spiritualists of South America and adjacent Latin countries. It was printed by the Victor Hugo Society Homage, Miro St., 163, Buenos Aires. Over half million of these cards, in color, were circulated and mailed to Spiritualists the world over. Liberal donations from Pan-American Spiritualists defrayed the tremendous cost of this propaganda project.

In the lower left hand corner are the words: "Primer Centenario Del Espiritismo Moderno, 1848 Marzo 1948" ... meaning First Centennial of Modern Spiritualism, 1848 March 1948.

On the other side of the post card, to the right is the usual space for the address. To the left are the words:

"Asi pues hemos tenido razon al decir que el Espiritismo ha matado con hechos al materialismo. Aunque otro resultado no hubiese producido, le deberia gratitud el orden social."

**ALLAN KARDEC**

(Fundador de la escuela espiritista francesa)

Translation of the above: "We have reason in saying that Spiritism has killed materialism. If any other result can be produced, social order must be grateful to it."

**ALLAN KARDEC**

Father of the French Spiritualist School

Words continuing on left hand side of post card:

"El espiritismo es util como demostracion viviente de una existencia futura. Antes de mucho tiempo esta verdad sera revelada en forma de viva demostracion. El mundo saludara con alegria la venida de esa era en que se establecera la comunicacion espiritual con lo invisible."

**ANDRES JACKSON DAVIS**

(Iniciador del espiritismo americano)

Translation of the above: "Spiritualism is good as a living demonstration of the coming life. Before a long time, this truth is going to be revealed by living demonstration. The world must greet with joy the coming era of the spiritual communication with the invisible realm."

**ANDREW JACKSON DAVIS**

Pioneer of The American Spiritualism

who wanted to get a message across. Read the Revelation with this in mind, before you ridicule spiritual phenomena of today.

The technique of this is being developed now as never before in history. Why hermetically seal ourselves from the evidence and deny the facts, in our own blindness and ignorance? (\*)

(\*) It is significant almost beyond expression, in the orthodox religious field at least, that the House of Bishops, Church of England, appointed a com-

mittee of the best minds, in the educational, the medical and religious spheres, to look into psychic phenomena. This committee, after a thorough-going investigation for two years, reported favorably to phenomena.

These best minds in the Church held that if we are to discredit Spiritualist findings and experiences, then we should, on the same grounds of logic, discredit the Bible records in the Gospels, in the same field — where Jesus and others manifested under psychic conditions. Unfortunately the Bishops suppressed this Report — greatly to the discredit of the ecclesiastical mind.

For a thing so important as the soul about as little is known ac-

(Con't. Page 4, Col. 1)



# My Daughter Lives!

The Evidential Survival of

## My Little Dona Faye

How I, in a series of seances, came to know that my own daughter lives. How she was able to manifest and prove her own everlasting existence.

PSYCHIC RESEARCHERS  
Why They Fail

By

Harry C. Gardner

Donna Faye Gardner, my granddaughter, was born in Elmira, N.Y., New Year's Day, 1943. Lovely as a baby, she seemed to become lovelier with each birthday. As character began to form, she became charming and sometimes mischievous; sometimes quite a tease; usually happy and bubbling over with laughter and fun.

I read people's eyes, and Donna Faye's were sparkling, alive, full of light and never dull. She won her way to nearly anything and everything she liked, with those knowing and expressive eyes—asking, telling, pleading, demanding, searching;—her eyes invariably expressed her mind far better and oftener than her speech.

We had been privileged to enjoy her earthly presence with us for three and a half years, when she passed to the land of Spirit, by drowning. The flood laid waste much of the city of Elmira on that Tuesday in May 1946. Her family did not know of their loss until the next day. When her body was found three weeks later, there was a lovely funeral service.

### Preconceived Ideas

For nine years, I have delved deeply into the whole subject of psychic phenomena,—much more than just the question of survival of bodily death. These years have brought me a wealth of experience in many phases of mediumship. Following each bit of experience, I formed opinions like everyone else; but being sincerely interested, I kept constantly seeking more and more experiences. Time after time I found myself wrong in one opinion or another.

Finally I had to admit I really knew nothing about the subject,—that I had much to learn, that I

She Wanted To Play With  
the Kitty but . . .  
It Ran Away



Psychic Observer  
Little Dona Faye  
How She Proved Her Survival

had to be born again as Jesus told Nicodemus,—that my mind had to become like a little child's, that I had to accept phenomena as reality at Spirit World's valuation,—and that I had to give that World plenty of opportunity to prove that reality and that valuation.

I tried, after that, to follow a certain method of my own. I tried to open the way for every bit of phenomena which might be possible or of value to me. To add to my knowledge and better understanding, I recorded much of this. I checked, re-checked, studied, thought and compared. Finally I began to build a structure of Truth and Fact, pebble upon pebble, stone upon stone, rock upon rock; with the result that there is evidence that I, too, am unfolding several phases of mediumship. Others can follow in this same path and do likewise, some much faster than I.

### Direct-Voice Mediumship

I have been very critical and skeptical toward my own judgment and my conclusions as to anything psychic. I do not enjoy having and expressing opinions, and then to find out later I have been wrong,—although that does not seem to bother some people.

Some years before this, when I first became certain of the reality of psychic phenomena, I often wondered at the contradictory opinions of Spiritualists regarding their own demonstrations. And I still wonder.

I frequently hear people talk about the prevalence of wrong-doing among mediums. It is especially disturbing and confusing to find that beliefs in off-color physical mediumship is wide-spread among Spiritualists. For years I tried to learn how to overcome this, and now I believe many of

the problems can be solved.

In line with these thoughts, I feel this Donna Faye Record of 1946, can show interested persons, especially Spiritualists, how to conduct their own quest for truth and facts.

Within these same nine years, Donna Faye was the first of my immediate family to depart from this world. I soon knew she wanted to talk to me, and that I should make it possible. Therefore, shortly after her passing, I phoned Rev. Margaret Lewis, 55 State Street, Rennselaer, N. Y. I asked for a private trumpet seance appointment. I chose her not only because I could easily reach her home city which is only a few miles from Albany but also because, on the same trip, I could spend some time with friends in Schenectady.

### Materialization

Mrs. Lewis answered: "Yes, come right over . . . you may have a voice seance . . . do you know Bertie Lily Candler? She is here and we'll have materialization Saturday night and Monday night . . . your friends from Schenectady will also be here."

I replied that I knew Mrs. Candler and that she could count me in for both meetings. I did not mention Donna Faye.

At the first meeting, I knew perhaps half the sitters. I had not seen Mrs. Candler since sitting in two of her meetings several years before.

Perhaps half-way through the meeting came the materialization of Donna Faye. This was naturally a new experience to her, and she was not quite sure of herself,—so far as her actions were concerned. She appeared about three and a half or four feet from the medium's cabinet and stood directly in front of J. Gilbert Wright of Schenectady . . . so close she could have touched his knee.

### Various Conditions

I knelt beside her, so she was plainly visible between Mr. Wright and me. In fact, all present were able to distinguish her features. No one there, except Mr. Wright and me, knew of her passing or anything at all about her.

Furthermore, she could not be mistaken for any other child, especially by one who knew her so well as I, for she was an out-and-out individualist from the time she started to talk. Moreover, she herself identified me and called to me and what she said was indeed most evidential.

I may say at this point, because of the following record of events, that I have never sat in any materialization seances, where a child was among the sitters. All I have ever sat with were adults except a few young people in the teenagers.

### My Son Convinced

The next day, I had a direct-voice seance with Mrs. Lewis, and Mrs. Chandler sat with us. Among many others, Donna Faye talked remarkably well inasmuch as this was her first experience in using the trumpet.

At the second seance, besides Mr. Wright and me, the sitters included only a few who had been present Saturday evening. Donna Faye materialized again, as plainly, as lovely and as evidentially as at the first seance.

On the way home, someone mentioned that there would be a materialization medium at the Freeville Spiritualist Camp in another week. Mr. Wright, Mr. Leon Huguenot of Schenectady, and I agreed to meet there the following Saturday. We arrived at the camp the evening before and had sever-

### WILLIAMSPORT SPIRITUALIST



HARRY C. GARDNER

In my ten years of experience, I have never known of any record more overwhelmingly evidential than the frequent and identical appearances of our little daughter.

al voice seances, a materialization seance and many discussions.

Donna Faye talked to me at the trumpet seance, and again appeared in the materialization seance. There were over thirty sitters.

As soon as I reached home, I phoned the child's father, my son Donald, about my experiences. He had never been interested in the subject before, but now he was open to it, and wanted to go with me the next Saturday. Then I phoned my oldest son, Norman, at Williamsport, Penna., and he said: "Wait for me Saturday, I've got to be there, too."

### Iona Brandt

Norman arrived early Saturday with one of our friends, Mrs. Ruth Carson, a medium living at Williamsport at that time; and with them Don and I went to Freeville.

We had a trumpet seance together (Don's first psychic experience, at which Donna Faye talked very touchingly to all of us. Then Don and I had a voice seance, which was still more intimately touching and evidential to Don.

In the materialization seance that night when Donna Faye materialized, everyone present could see and feel and know that here was a little bit of heaven come back again to earth, even though it was for just a few minutes.

The medium on this occasion was Rev. Iona Brandt of St. Louis. She was at Freeville July and August of 1946. I have had many public and private sittings with her, and I know her mediumship beyond question or opinion. It is

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genuine, evidential, systematic, in some ways satisfying beyond what anyone could ask. I once told her Guide, Rose Marie, she must be an Efficiency Expert.

### Obstacles to Surmount

Mediums are all different, one from another; and their Guides are equally individualistic. No two of them do their work the same way, or with the same ideas. That is why there are differences in the materializations of various mediums. Each materialization medium is an artist, for mediumship is an art in its own right.

You cannot know your loved ones exactly as they really are in the Spirit World; but you can come the closest to it by frequent contacts with them through the art of many different mediums.

Read that sentence again, get its meaning into your mind; and when you really understand it, you will see the difference between opinions and knowledge of psychic phenomena.

From enough experiences, you gain knowledge and the Truth, and because of that you are free from the ignorant prejudices of opinions based upon one or a few experiences.

### Ethel Post-Parrish

A week later, Norman, Don and I, with our friends from Schenectady, witnessed another materialization of Donna Faye at Freeville. Later in Williamsport, Pa., I made arrangements for a trip to Camp Silver Belle at Ephrata, Pa. Our little girl talked to us separately in several private voice seances; and at the materialization meeting that night, she came out seven or eight feet from the cabinet, appearing as lovely and evidentially as ever. The medium was Ethel Post-Parrish, with whom I have had many sittings since 1942.

Saturday, August 24th, my youngest son, Delbert, was to come home from Syracuse University for a few weeks vacation. Norman and Don went to Syracuse for him and brought him to Freeville, where I had appointments made for all of us.

Delbert knew nothing of our seance experiences until the boys told him. In fact, the whole subject was new to him; but because of Donna Faye, he too became seriously interested. Three of our friends from Schenectady, all scientists, were there for their last Camp visit of the season.

### A Rare Privilege

In the afternoon, all seven of us had a materialization seance of an instructive, scientific nature. We tried out several different lighting ideas, having first had the approval and interested cooperation of the medium and the Guides; and we also took a series of special photographs.

This was a very rare privilege in our experience; for seldom are the seance room conditions of such a nature as to permit scientific experiment, for an hour or more.

At the evening meeting, Donna Faye did one of those unpredictable, evidential things that only an active-minded child would do. When she appeared, the three boys and I knelt in order to be nearer to her. We had all many times knelt beside her or sat on the floor with her, when she lived with us. And this made it possible for everyone in the room to see her, and hear more plainly.

Donna Faye said: "Hello, Daddy. I want to play with that kitty, the one with the straps on its back. Please get it for me." This was a kitten seen every day around the Camp, wearing a little harness.

Don answered: "Well, Honey, I

(Con't. Page 3, Col. 1)

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Rev. Gertrude M.  
HAYES



# MY DAUGHTER LIVES!

(Con't. from Page 2, Col. 5)

can't get that kitty for you; but you just ask for one over there, and somebody will find one for you. See Uncle Delbert here? He came to see you. Say 'Hello' to him."

But she started to cry, saying: "No! I won't talk to anybody but you, 'cause I want that kitty. When I try to play with it and pick it up, it runs away. I don't want any other one."

And that was that! She dematerialized, still crying. With other things, that individualism and determination were certainly characteristic of her.

Margaret Lewis

On Saturday, the last Camp materialization seance of the season, the three boys and I were there, and she appeared again in our midst. We also talked to her in a voice seance the next day.

After the Camp closed, Mrs. Brandt went to several cities before returning to her St. Louis home late in September. On Sept. 14th, at a mountain cabin of our friends "The Carsons," in Central Pennsylvania, Donna Faye appeared again.

On Monday, Sept. 16th, she appeared for us at a meeting in Elmira, N. Y. And once more, for me alone this time, at a meeting Friday night, Sept. 20th, in the church of Rev. Margaret Lewis. This was the last I saw of Mrs. Brandt's work in 1946.

Eleven times I saw little three and a half year old Donna Faye materialize; all within twelve weeks in 1946; twice in Mrs. Candler's meetings, once in Mrs. Parrish's meeting, and eight times in Mrs. Brandt's meetings.

I do not have a record of all the mediums through whom she talked to us in voice only, but I can recall the following: Margaret Lewis, Dorothy Maxwell, Lily Dale, N. Y.; Bertha Eckroad, Mary Fulton and John Reese of Camp

Silver Belle, Ephrata, Penna.; and Mae Merritt of Binghamton, N. Y. As for messages,—separately, and in meetings, and in readings,—she has given many to me through dozens of mediums who never knew anything about her.

## Various Techniques

I have been in a great many materialization seances. Numbered in the thousands, now, are the people who have experienced death, and who yet have proven to many in the group seances I have attended, by a temporarily materialized body, that they never stopped living even for an instant, and that under these certain circumstances they can return for a short visit.

Most of them have appeared alone, one at a time; yet on many occasions I have seen two or three and, a few times, four at once upon the floor outside the cabinet. In one meeting I saw about twenty who were taller than the medium or any of the sitters.

Most people treat these meetings as very solemn occasions; yet I was in one nearly three hours long, in which there was so much laughter that only three or four songs were sung all evening. For most people singing is necessary to maintain best seance room conditions; but the laughter of sincere hearty good humor is, in my opinion, better than singing.

## Appeared 11 Times

I have seen spirit people dressed in various ways. I have seen many of those closest to us and to some of our friends, materialize many times through three different mediums, — very convincing and evidential proof, like "cross-correspondences" in voice or messages.

But I have never known of or heard of any record more overwhelmingly evidential than the frequent and almost identical appearances of our Donna Faye,—a little girl less than four years old.

She appeared in meetings where no children were present as sitters. It would have been impossible for her to be mistaken for anyone else than her own self,—through three different mediums, in six different locations, Albany, Freeville, Ephrata, Elmira, the mountain cabin 30 miles above Williamsport, and again at Albany.

Remember she appeared eleven times in twelve weeks; in the presence of a total of over three hundred people. It seems that anyone should admit that this is enough material to form a sound basis for fair judgment.

## Unsound "Belief"

It is important for the reader to realize that any single sitter, who was present at only one or two of the "Donna Faye" seances, could have easily persuaded himself that the appearance of the child which he witnessed, was in some way fraudulent and not genuine. He could easily believe that I was just gullible. But if he could have been present with me at all those meetings, he would have found it impossible to maintain that belief; for he would soon have realized that his "belief" was unsound, and that the facts as realities were totally against him.

The subject of survival is important to each one of us. We have to depend upon leaders in most lines of human activity and interest. We expect leaders to recognize and appreciate the responsibility of their positions.

Now then, when these leaders, so-called make statements, they should realize that their statements are going to be accepted as authoritative and authentic. With this in mind, they should be careful to avoid the expression of inaccuracies and misjudgments. They

REV. MARGARET LEWIS AT HER DESK



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should not speak "for the record" upon some matter about which they are not qualified to speak.

I often wonder what satisfaction an intelligent person finds in making remarks not founded on fact. Why have some of our leaders become so prejudiced? I firmly believe that it is because they actually lack first-hand experience and have allowed their ideas to crystallize.

## "Ye Shall Know . . ."

To avoid being wrong in matters about which one would ordinarily express opinions, and to really learn the truth, one must learn to withhold judgment, form and express fewer opinions, and discipline the mind to observe and think and wait.

The first error most people need to guard against is inaccurate observation.

The second error is insufficient verification.

For myself, I want the truth, the

whole truth, and nothing but the truth; not opinions or prejudices, either my own or those of anyone else; just the truth.

It seems to me, that this "Donna Faye Record of 1946," shows one good way for sincere and serious investigators to learn the truth for themselves. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

"And ye shall know the truth, and the truth shall set you free." Free from what? From prejudice and ignorance and other mistakes of character, and their consequences.

"Agree with thine adversary quickly, lest he destroy you." Who or what is your adversary? Why, ignorance if you have it and hold to it; or knowledge if you have it not and do not welcome it.

And the third error is the common mental habit of judging from an insufficient number of experiences, sometimes called "jumping to conclusions."

Either of these two—maintaining your ignorance, upholding yourself in ignorance, and knowledge in someone else's hands or which you do not have and do not seek—can be embarrassing, troublesome, can "destroy you" in a manner of speaking, if in pride and vanity you permit it.

## Childish Personality

We all frequently see Donna Faye clairvoyantly. Her many contacts with us in various phases of mediumship in 1947, were impressive, evidential and thought-provoking. She is the same happy, endearing, purposeful, determined and winsome childish personality, although each time just a little more matured. The following poem I adapted from one written many years ago by J. L. McCreery.

## DONNA FAYE LIVES ON!

Donna Faye lives on! Her star has set  
To rise upon that fairer shore,  
Where, bright in Heaven's jewelled crown,  
'Twill shine forevermore.

She is not dead! The forest leaves  
Convert to life the viewless air;  
And rocks disintegrate to feed  
The hungry moss they bear.

We cannot die! The dust we tread  
Must change, beneath the summer showers,  
To golden grain, or mellowed fruit,  
Or rainbow-tinted flowers.

Life never stops! The leaves will fall  
And flowers fade and pass away,—  
They only wait thru wintry hours  
The sweet, warm breath of May.

There is no end! The choicest gifts

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For all things that—for growth or joy—  
Are worthy of our love and care,  
Whose loss has left us desolate,  
Are ever treasurer there.

Tho Life become a desert waste,  
We know its fairest, sweetest flowers,  
Transplanted into Paradise,  
Adorn immortal bowers.

That voice of childish melody  
That we could miss and mourn so long,  
Can now blend with angel choir  
In everlasting song.

Donna Faye lives on! She has but passed  
Beyond the mists that blind us here,  
Into the new and greater life  
Of Heaven's greater sphere.

She has just dropped her robe of clay  
To put new shining raiment on;  
She has not wandered far away—  
She is not "lost" nor "gone."

The disenthralled and glorified,  
She's often here and loves us yet;  
The dear ones she has left behind  
She never can forget.

And sometimes when our hearts grow faint,  
Amid temptations fierce and deep,  
Or when the wildly raging waves  
Of grief or passion sweep,

We then may feel 'pon fevered brow  
Her gentle touch, her kiss of balm;  
Her arms enfold us, and our hearts  
Grow comforted and calm.

For, ever near us, tho unseen,  
She'll walk and play and laugh  
and run;  
For all God's boundless universe  
Is everlasting life.—Donna Faye lives on!

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# ADVENTURES IN SPIRITISM

(Con't. from Page 1, Col. 5)

tually as if it were something off on some distant star. Two professions have had a lot to do with the soul—the ministry and medicine. The latter has all but wiped out the soul and has substituted mind.

The doctors of medicine mostly do not believe in a soul so they neatly and grossly-ignorantly supply the word mind in its place. They play fast and loose with the original *psyche*, which had always meant soul (the essential self), until modern times, when "smart-alec" scientists got to bat. They could not locate the soul, the self, in their laboratories, so they eliminated the word and the thing from their thinking and supplied *mind*, though in fact they have not got that pinned down to a nicety.

## Mind vs. Soul

The mind is no more the soul than the eye is sight—not as much so, really. The eye does not even see. What the eye does is to modify certain vibrations and let them in to the brain. It is the brain and the essential self that do the seeing.

It is so with the ear. We do not hear with the ear. We hear through the ear. The ear lets in coarser vibrations and the brain and the essential self do the hearing.

Through the mind, the soul gets impressions, senses emotion, makes conclusions. It is the soul or self and not merely the mind that sits on the throne of consciousness. The mind is only one facet of a many-pointed diamond, the human soul. The many-faceted soul or self is the sensing ego. *Mind is no more soul than a light is the powerhouse.*

## Take Your Choice

No psychologist, no psychiatrist, no medic can deprive me of my soul. But they have apparently done just that to millions, until it has become the thing in smart circles to decry the soul and to give it no terms. It is a pity. *It is a pity. It is sheer tragedy.*

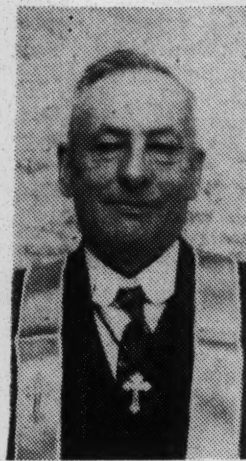
The Greek word *psychikos* means soul—one of the most significant words in any language. But, influenced by the so-called intelligentsia, even Webster has it that *psyche* may mean soul, mind, breath, life, spirit. Well, take your choice. My own supreme choice remains the soul.

All during civilized history man has been taught that he has five senses—no more. This fallacy has cramped man terribly and has made him a poor fish, with no reach beyond his nose. It has kept him down to the level of animality—and deprived him of his immense spiritual heritage.

What a tragedy that men still hold

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Rev. Buchwald

He has, for a number of years, demonstrated his gift of spiritual healing in Buffalo Spiritualist circles. Testimonials show that many have been helped during his years of service.

themselves to the limitation of smell, taste, sight, hearing and touch I know that we have many more senses than these. Many of us have many, very many more. What do you do with the sense of direction, say? Or rather, what would you do without it?

What about a sense of God? Some seem not to have it, but this is because they have smothered it. What of a sense of color? It outruns a mere sense of sight. And what of a sense of rhythm? It greatly transcends a mere sense of sound.

Then there is the sense of honor—the sense of right and wrong. Too, there is a sense of heat and cold. These are definitely physical senses. Then we also have a sense of upness and downness.

## Our Limitations

We have a grand sense of exhilaration, over against another and a tragic sense of depression. Next to appetite the sense of sex is considered the most urgent and potent known to biology. Then there is a sense of willing-to-be and to do. There is a sense of thinking and a sense of not thinking.

We all have a sense of rebuff, of frustration. We have a sense of time and place. Extending these, many of us have a sense of timelessness or eternity. And we have a sense of being in eternity now. That gives us a sense of spirit-perspective—which many seem to lack in toto. They live in a peanut shell of consciousness and seldom rise above animal-reaction.

When we stop regarding ourselves as mere bits of dust or mud, or as worms groveling in the swamps, and wake up to our divine potential, we shall realize that there is really no numerical limitation to our sense perceptions—either of physical or of spirituality.

This brings us to consciousness—to total awareness. My feeling is that we human beings, depending as we do almost solely on our five puny physical senses for reaction to reality, are not conscious of one million-billionth of allness, of universe-totality.

## Total Awareness

Jung, the wise psychologist, makes reference to a *collective consciousness*—outside of man's individual consciousness on this plane. Many hold that death ends individual consciousness and that there remains only *total consciousness*—that man loses his personal identity in a sort of race immortality. But how can there be race without individual? How a macrocosm without the microcosm? How a whole without parts?

I have definite feeling that man's consciousness is by way of *plugging in* with this collective consciousness. I believe that the subconscious transcends the conscious (for man) about as an ocean transcends a drop of water—as infinity transcends the tick of a clock.

Man becomes conscious of certain aspects of reality here, contiguous and coterminous—and he would seem to imagine that this segment contains all the reality there is. That is gross miscomprehension. Can a thimble encompass the sea?

Sophistication has lost to moderns a vast deal. The Christian writings of old are full of reference to angels, for instance. But show me anyone today who really and truly believes in angels. I can no longer believe in angels with human form and composition, who move about this vast universe on wings.

But I can and do believe in beings

not of this physical world—beings of great power and wisdom who flit through space with the rapidity of thought, faster than light—God's messengers, if you please.

## Guardian Angels

Jesus had to do with these things on several occasions. The gospel stories tell of these visitations and add that he was strengthened by them. The *Acts of the Apostles* tells of an angel who visited Peter in prison and effected his release.

Jacob, of Old Testament times, was visited by an angel; and also the prophet Elisha and others. Jesus spoke of children's guardian angels.

That varying forms of celestial beings, no less than other discarnate beings, especially earth's people who have passed off this plane, do exist throughout the universe is coming more and more to be recognized and admitted.

One of America's foremost physical scientists has been quoted as expressing the belief that there are *grades of civilized beings* in existence, as far above us in wisdom and culture as we are above the single cell—and he adds, *because they are so much older than our own civilization*. Of this I have no slight doubt.

## Why Do They Deny?

It by no means follows that because we are unable, by physical faculty, to detect the presence of these *beings-of-the-astral*, they are not around. There is infinite spirit-reality impinging, of which we may not be aware, because we lack sensitivity to pure spirit—but we can cultivate it. Many reputable witnesses, whose word is quite reliable, claim to have contacted these entities. I myself make such a claim.

What would you think of an infant just learning to talk denying the facts of astronomy, say—or of medicine or any abstruse field of higher culture?

What would you think of a farmer, who had spent his entire time attending to agriculture, denying the findings of archeology, of paleontology, of anthropology? Well, I feel that you would not be greatly surprised at these denials.

I also am certain that your own judgments, your own philosophical or scientific conclusions, would not be determined by these disbeliefs. In another field scholars, researchers, psychics, scientists and plain spiritual-minded folk have been telling us of *phenomena* all about us—of trance-perception, of spirit-communication, of automatic writing, and other matters in the realm of pure spirit.

## Actual Experience, Nil

All but a limited school discredit their findings and ridicule their conclusions and will have none of them. But to give assent to the latter—this is on a parity with acceptance of kindergarten denial in the realms mentioned above.

Why discredit those best qualified to speak on matters spiritualistic—qualified by investigation, by long observation and study, no less than by immediate experience—and side with those who have hermetically sealed their interests and their mental meanderings away from the subject? It does not add up rightly.

This writer has never sat in at a mediumistic seance of any kind. I have never consulted a medium. So far as I know I have never done what is called *automatic-writing*. But neither have I gone, personally, into medicine, into Egyptology, into archeological research, or even into advanced relativity, nor into electrical engineering—yet I accept

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Rev. Bauer is a lecturer, teacher and mental medium. She has given radio talks not only on behalf of her religion but also to raise "dimes" for infantile paralysis.

what the accredited testators say in these fields.

This is the norm, with practically all of the common run of the laity. It is by authority that we accept about ninety-five percentum of acquired knowledge, accepting dictum and acting accordingly.

No fanaticism can possibly be attached to my own slant as to the verity and the veridicity of spirit-phenomena. I have looked into the records and I accept the findings of reliable searchers on the same grounds that I accept advanced chemistry, higher mathematics, any learned conclusion in other fields. *This is truly scientific—not fanatical.* Anything else is arrogant, unworthy, unscholarly.

## Professor Bach

Books by the score, brochures, magazine monographs and features; added, certain recent motion-picture offerings of a startling nature—all bearing on the fact of life's persistence after the dissolution at the grave's threshold, have come to public notice within the past decade or two.

To ignore this cumulative evidence, as many people do; to belittle it; to discredit it, or to close one's mind to it—this is the way of ignorance and *nit-witism*—nothing less. It is certainly not the way of the inquiring mind.

In an address before a civic club in Rock Island, Ill., as reported in the daily press, *Professor Marcus Bach, Ph.D.*, department of religion, University of Iowa, startled his hearers with this statement: "*In a seance I conversed with my sister, Paula (who had been dead for twenty years). She answered all of my questions satisfactorily.*"

In his book, "*They Have Found a Faith*," which I have just reviewed for the press, he devotes a full chapter to Spiritualism. There are four pages which deal with this episode. He asserts that Paula appeared; that she called his name and spoke to him at length; that he recognized her features. "*It was Paula returned,*" he writes, without qualification or quibble.

## Opinion Not Biased

Certainly this is not news to many who have been following psychic research of late years. But it definitely is news when a teacher of religion in an accredited state university comes right out with such avowals and makes no apology for his conclusion.

Personally, I feel that this is one of the most persuasive and significant events that have transpired in the field of spirit-phenomena in our generation. It is bound to carry conviction to and for all who have an open mind—and who are not biased to a degree unjustified by the mounting evidence of the repeated and rapidly accumulating records.

During the past hundred years, and more especially within the present gen-

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eration, scores of Spiritualist churches have sprung up in America—based on the facts of continuity after death and of contact as between the seen and the unseen planes.

I have before me as I write supplements of *THE PSYCHIC OBSERVER*, a semi-monthly periodical published at Lily Dale, N. Y., listing such churches by name. Many if not all of these are incorporated under the laws of the state—and they are protected by such laws, under the Bill of Rights, granting religious freedom.

## How Old Is It?

This protection was evidenced not long ago in New York state, when a Spiritualist minister, a woman, was charged with *fortune-telling*, which term she repudiated. The judge not only found her *not-guilty*, but read a scholarly and extended decision dealing both with *Spiritualistic* data and the rights-of-religious-belief and practice.

These churches are found from Alabama to Texas and Washington and Wisconsin states. There are also influential churches of this religion in Canada and England. They have their own regularly trained and ordained ministers, many of whom are accredited mediums—some *direct-voice* and some *trance* mediums of unquestioned integrity. Some of them are *healers*. Some are clairvoyant (clear-seeing) and some are clairaudient (clear-hearing).

The honest fact is that Spiritualism is as old as the Christian church itself—indeed, much older. Just why the orthodox repudiate, almost to a man—and to an editor!—the whole category of things mediumistic, including more particularly communication with discarnates and incarnates (folk who were once earthians-in-the-flesh, and are now *out-of-the-flesh*—this is not at all clear.

## What the Bible Says

It must be assumed that they have refused to hear the evidence, or else hearing it, they are too timid or too fearful of public opinion, to accept it. This frankly is unworthy of Christian leaders, both in the pulpit and in the editorial sanctums.

The First Book of Samuel (chapter 28) contains an undisputed account of spirit-communication. This reference, is probably the oldest and most reliable record of *communicating-with-the-dead* that we have in all literature.

Here *King Saul* seeks out the *Woman of Endor*—a MEDIUM. She is not referred to in the text as a *witch*—but as the *Woman of Endor*, he it repeated and be it remembered! She was undoubtedly what we of today would term a medium.

The Bible has it that she was a woman "with a *familiar* spirit"—that is to say, a person conversant with Spirit, or with THE SPIRITS. We are told in another connection that Jacob wrestled with an *angel*—that is to say, he wrestled with a spirit-being.

Jesus and Peter, James and John, on the Mount of Transfiguration, had definite psychic experience—if we are to accept the gospel writings and give them any coherence or understanding.

If the appearance of Moses and Elijah long time deceased and discarnate from earth and earth's affairs as we understand these, did not on this occasion constitute *psychic phenomena*—then I do not know white from black—then

(Con't. Page 9, Col. 1)

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# The Veils Are Falling

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There are those who are looking into unseen worlds. Not many can hope for such rare gifts, but to one and all there is given the one talent . . . TO LOOK AHEAD! !

No one is without a guide. None are ever lacking even in God guidance.

By

*Dortch Campbell*

The veil is indeed wearing thin in places, according to the gifted Sir Oliver Lodge. Or, as Shaw Desmond said more poetically, the Veils are falling! You can see into The Beyond. There are those who are already looking into unseen worlds. Not many can hope for such rare gifts, but to one and all there is given the one talent to look ahead in this mundane life, for none is without guides, nor lacks even in God guidance.

"Higher spheres," said Shaw Desmond, in his book titled "Love After Death," take the place of clammy reason and brain . . . Those of us who habitually use this intuition, 'taking no thought for the morrow,' find that it is as nearly infallible as anything earthly can be. All planning," he added, "but not all circumspection, is foolish—at least for the intuitive man and woman. Our plans almost invariably come to naught, or when they mature, often do so at a terrible cost to ourselves and others."

## Wise Men Observe

What should we do when we do not know what to do? That is a question which oft faces every man and every woman. Dilemmas are certainly not infrequent. Situations constantly arise, whether small or important, involving choice of direction. The alternatives seem equally valid, one not more satisfactory than the other; both appeared vague and obscure. Which shall it be? Which shall it be? Shall I or shall I not? On the surface the alternatives seem to be no different, each equally conclusive or inconclusive. There seem to be angles both for and against each decision.

The wise man or woman observes, "I shall weigh the different courses against the other. I shall assemble facts; map my course; proceed in accordance with commonsense."

## Is It Intuition?

"But what is commonsense? You do not know; I do not know; neither knows prophet nor seer. For what is sense in one instance is lack of sense in another and it is certain that the wisdom of this world is often foolishness in the sight of that which is celestial. Yes, what is commonsense? Is it clammy reason? Or is it intuition? Is commonsense a part of reason and partly intuition? It seems there is a sense common to all that is deeper than reason.

Perhaps a minor incident in my own life may somewhat clarify as to what we should decide and how the decision should be made when we are not certain as to a course of action. A newspaper editor years ago, I was invited to participate in a symposium with many others to predict as a New Year ap-

proached the outcome of events, political and otherwise, in the making.

All right! I would be glad to do that, for the ego of every newspaper editor is stimulated by the chore that involves prediction. We all like to think we have the commonsense to look ahead; the effort would be interesting and illuminative. Besides, playing with life, experimenting with life at any angle, always appeared to me to be most profitable. I accepted the challenge to try to prove myself a prophet; more, I decided on a scientific experiment that I might learn more as to divine guidance.

## Coming Events . . .

My first step was to get all the facts possible that related to each event coming up in the New Year; I analyzed each detail; I used reason and commonsense. I used my mind to think out what should logically happen; I was thorough in my study of each event. My work was a treatise of logic; it was methodical, convincing, rational, impressive. I put down the reasons why each event should happen in a certain way, preserving a copy of what I had written. Then I laid my material away and tried to forget what I had written. I got away from analysis and commonsense and logic.

Coming events that were casting their shadows before were turned over to my subliminal mind. I awaited the time when I felt that I should again predict. That time came one afternoon when I was immersed in daily newspaper duties just before the newspaper for which I labored was going to press. The demand was insistent that I prepare a new forecast. I harkened to the urge and let all else slide.

## Blind Ideas

I wrote what was given to me. I made no attempt to reason or censor. This ego of mine had nothing to do with my conclusions; I was an instrument for some higher power. The conscious mind was in complete abeyance. Each event was predicted as I was instructed and not as logic decreed such should be, even in the most complete detail.

I kept a copy of this document, laying it away with the treatise of reason. Months later all events had transpired and the document that was in accordance with commonsense and logic was untrue, but that which was written not by me save as the instrument and by a higher power was as true and accurate as though all had been writ-

## LEADERS OF THE FIRST SPIRITUALIST PAN-AMERICAN CONGRESS.

At Buenos Aires, Argentina



Psychic Observer

The first Pan-American Congress of Spiritualists was held October, 1946 at the headquarters of The Spiritualist Society Constancia, Congello St., Buenos Aires, Argentina. The Congress opened with a banquet sponsored by the society. The gentleman above center, with striped tie and white handkerchief in upper left hand pocket, is Mr. Nali, principal speaker at the banquet. Third from left, Garcia Romano, Treasurer of The Pan-American Congress.



Psychic Observer

The picture above, also taken at the banquet of the 1st Pan-American Congress, shows the President of the Congress, Lt. Col. Pedro Delfino Ferreira, Jr. He is the man in the center with black tie, facing to the right with both hands on the table. Extreme left with hands folded is Francisco Durand, Argentine Spiritualist leader and President of South Constancia Spiritualist Society. Second from left, man with glasses, Dr. Postiglioni, student of English and Secretary of The Congress with headquarters, Griveo 2793, Buenos Aires. Others in picture: Humberto Mariotti, Argentine poet and writer; Dr. Paul Hecker, speaker and leader of Brazilian spiritualists; and Dr. Vazquez, noted speaker and medium.

The next Pan-American Spiritualist Congress will be held October 3rd to 9th at Rio de Janeiro, Brazil. Delegates from all North and South American countries are welcome. There will be meetings, lectures, parades and radio programs.

ten after the events had taken place.

Illuminati tell us there are spheres where we know without learning. I think it so; indeed, I think we can often find here the truth of those spheres where we know without learning. We are pretty much slaves of matter on this planet; we need to work more with the imagination than the will. We ought not to follow blind phrenetic ideas or fancies, perhaps not too quickly even instinct, that lead into quagmires, but we surely should make ourselves receptive continually by service to that spiritual awareness with which surely we are endowed.

We are children of Spirit far more than flesh. There is much that we can find there, not possible in flesh and blood.

None is certain now as to how true knowing, this looking ahead, the proper decision of the right or

wrong of a course, is brought about. Probably when we do know much more than we do now we shall discover that we are guided in a very simple and even what the world would call, when it knows more, extremely scientific fashion.

The world scoffs at everything it can not see and hear and taste and touch. Certainly then you can not expect a world wise in its own conceit to say that we are guided by Deity or even Guardian Angels. It prefers rather, this world of ours, to ascribe to the subconscious mind all phenomenon it can not weigh and measure.

But I am prepared to dispute such a silly conclusion. Much more plausible is the belief that each one of us has his or her guardian angel who helps us to get our messages to the Almighty. The guardians are always with us; they are doubtless related to us

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by spirit in some fine way. They are actually, I think, linked with us in every way. They guard us; they help us; they act as guides.

Perhaps my own Guardian Angel helped me write my little piece that was so flawless and so sure. At any rate, I feel there is danger in taking too much anxious thought not only regarding the morrow but as to the way we should go. For intuition can really be cultivated until it becomes infallible. Our plans almost invariably come to naught, as Shaw Desmond said, or when they mature are often thrust upon us at a terrific cost to ourselves and others, if perchance we reason the way rather than trusting to a higher guidance.

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## LONDON, ENGLAND

Marlebone Sp'list Ass'n, Marlebone House, 42 Russell Sq. W.C.1.; Ralph Rossiter, Secretary.

Center of Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

## NEW ZEALAND

### Auckland, New Zealand

Auckland Sp'list Ch., 7 Almo St.; New Market; Pres., Alice Richards.

Christian Sp'list Mission, Odd Fellows Hall, Pitts St.; Kathleen Philpott, (Phone, 81757).

## PUERTO RICO

PONCE — Spiritualist Center; "Luz del Porvenir" or "Light of the Coming Day"; Vives, 204, Ponce, Puerto Rico; President, Candelaria Millan; Lecturer, Teacher & Medium, Victor Cerezo Butler; Youth Director, Thomas Negro.

## ALABAMA

### Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of the Spiritualists, 2213 1/2 Third Ave. Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

## ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

DOUGLAS—1st Unity Spiritual Ch., 1542 "F" Ave.; Pastor, Ola Eldridge; Sec'y, Grace Wilton.

## CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

ANAHEIM—Good Hope Sp'list Ch., 135 W. Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Ch. of Spiritual Wisdom, 353 W. Fifth St., C. F. Goodale; Sec'y, Trues, F. E. Watson; Lyceum 10 A. M. Sunday; Healing, Lecture Sun. 7:30 P. M.

### Fresno, California

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildred Ave., Sun. & Tues., 7:30 P. M.; Edna Kelley.

HANFORD—Ch. of Revelation, 221 1/2 Lacey Blvd.; Thurs., Sun., 8 P. M.; Janet S. Wolford.

### Hollywood, California

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

### Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th & Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Universal Ch. of the Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M. Niles.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

### Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Tobey, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickle.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurdell.

Spiritual Church of Ataxada, Garden Court Hall Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

## COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

### Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave., Allen J. Miller.

PUEBLO—Progressive Church of the Soul, 618 1/2 North Main St.; K. of P. Hall, Sun. 8 P. M.; Rosie Lyons.

## CONNECTICUT

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

### Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

NORWICH—The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

STAMFORD—Albertson Memorial Temple, 465 Summer St.; Raymond Burns.

## DISTRICT OF COLUMBIA

### Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Miraph Ch. of Spiritual Science, Inc., 3423 Homead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jaroy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: Taylor 0079.

1314-15th St., N.W., Apt. No. 1, Wash. D. C.; Spiritual advice by Appointment; Rev. Virginia King; Phone: MI 7852.

## FLORIDA

CASSADAGA — Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

FORT LAUDERDALE — Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park, Sun. 8 P. M.; Jewell Williams 200 N. E. 4th St.

JACKSONVILLE—Spiritual Science Ch., 923 Liberty St., Sun. Mon. & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

### Miami, Florida

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9087).

Little Shenadoah Spiritualist Church, 614 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M.; Ernel McNabb; Pearl Hinkson.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St.; Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S.W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Mads Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.; Marie Wilson.

Spiritual Ch. of Christ, Odd Fellow's Temple, N. W. 4th & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

### San Francisco, California

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N. W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Smith.

### Orlando, Florida

Psychic Center, 655 1/2 N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone: 8766).

Ch. of Spiritual Science, 107 East Pine St.; Fred T. Ide.

### St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

### Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Sec'y, C. R. King (Phone 33-4365).

Shrine of the Master Sp'list Ch. (G.A.S.), 333 Dorothy Craft Flexer, I.G.A. Club (Phone: 32-7492); Sec'y, Nella White, 717 E. Emma St., (Phone: 32-6681).

## ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

### Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 634 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. & P. M.; Rev. Harry A. Tullis; WALbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McNery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1038 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.); F. Paiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose Mackay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchard Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan St., Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czech Language) Charles Golan; Rud Prikop, Sec'y.

Light More Light Sp'list Ch., 2433 Berenice St., Tues., Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple, Institution of Brotherhood; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd. (KEDIE 5732).

Sunflower Sp'list Ch., 2124 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany. 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: GROvehill 9326.

1st German American Sp'list Ch., Somers Hall, 3349 W. North ve.; M. Schwartz.

Society of Spiritual Science, Suite 1204 25 E. Jackson Blvd.; Healing, Lecture and Billets in Church Room 1621, Sat. 8 P. M.; Message Service, Sat. 2:30 P. M. in Rm. 1204; Adv. Class, Fri. 8 P. M.; Children's Class, Sat. 10 A. M.; Maria Strazzantoli.

### Cicero, Illinois

1st Sp'list Ch., 5033 W. 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.), 104 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 5994 JX).

D'CATIR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

### East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mnnard, 623 N. 66th (Phone S. W. Express 3075); Sec'y, Edna Heck, 656 79th.

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sloggett; Sec'y, Mrs. F. Van Vleck.

### LeRoy, Illinois

LeROY—J. T. & E. J. Crumhaugh Spiritualist Church; Chas. C. Cunningham.

JOLIET—1st Sp'list Ch., Jasper & C'endwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

### INDIAN

CRAWFORDSVILLE—Goodwill Spiritual Ch., 212 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

### Elkhart, Indiana

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

EVANSVILLE—Union Sp'list Ch., 3rd Ave. & Michigan St. Jeannette Hoepfel.

FORT WAYNE—Sp'list Ch. of Divine Science (N.S.A.), 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. & 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

### GARY, Indiana

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallan.

## Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

### Indianapolis, Indiana

First Spiritualist Episcopal Church, 2302 Cartellion Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

LAFAYETTE—Ch. of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

RICHMOND — Independent Sp'list Ass'n, I.O.O.F. Hall; 8th & Main Sts., Room No. 8; Edward Fawcett, Pres., 9 N. 10th.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

### Terre Haute, Indiana

Golden Hour Sp'list Ch., 503 1/2 Wabash Ave.; Nellie Hodges; Goldie Russell.

## IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 1st Ave. E.; Sun. 7:30 P. M., Eloise & E. B. Page.

DAVENPORT—Modern Spiritual Church, 623 W. 4th St., Daily, 8 P. M., I. R. Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huffman.

## KANSAS

### Kansas City, Kansas

Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message Wed., 8 P. M.; E. E. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C. Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun. Healing 7:30, lecture, 8 P. M.; Tues. 2 & 7 P. M., 628 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

### WICHITA

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

## LOUISIANA

### NEW ORLEANS

Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard, Center.

## MAINE

ETNA—Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

### PORTLAND

Portland — Alliance Spiritual Center, Room 36, 53 Exchange St., Roger E. Hooker.

## MARYLAND

### Baltimore, Maryland

Temple of Wisdom (Spiritual Science Ch.), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M., Grace H. Betz, 5217 Eastern Ave., (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun. Wed. & Fri. 8 P. M.; Grace P. Bauer.

## MASSACHUSETTS

### Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun. & Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres., Della Davis.

Universal Science Ch., Suite 221 Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sun. 7:45 P. M.; John E. Reese.

BROCKTON—Occult Science Ch. C.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN—The Christian Spiritual Ch., 4 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

### Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St., Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St.; Elmer Bartlett, Alice Thurston, Joseph Henneberg.

## MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Grud, 208 N. Jefferson.

### COLDWATER

COLDWATER—Coldwater Sp'list Temple, 52 1/2 W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

### Detroit, Michigan

Allen Memorial Center; Macabee Bldg., Putnam &



## NEVADA

## Las Vegas, Nevada

First Sp'list Ch. of Nevada, 203 North Ninth St., Sec'y, Grace Honey, Pittman, Nevada.

Psychic Center, 106 Cass Street, Ella R. Hoop.

## NEW HAMPSHIRE

MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

PORTSMOUTH — First Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

## NEW JERSEY

## Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.; Sun. 7:45 P. M.; Catherine Broome.

CLIFTON — Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE — Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LEONARDO — High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Phillipine Forsman.

LONG BRANCH — Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY — Star Spiritual Church, 134 Sylvania Ave.; Loweta Fine.

## Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 704 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

Little Spiritualist Ch., 53 New St., Sun. Wed. & Thurs. 7:45 P. M.; Mon. Wed. & Thurs. 1:45 P. M.; Margaret Winter.

## Paterson, New Jersey

First Spiritual Church, 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon. Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone Lambert 3-0979); Myrtle Morse.

TRENTON — 1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

UNION CITY — Spiritual Ch. of Divine Guidance, 517 (37th) St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Sun. Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.

## NEW YORK STATE

## Albany, New York

1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.

## Binghamton, New York

1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

## Brooklyn, New York

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice DeHunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

## Buffalo, New York

Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. & Wed. 8 P. M.; (Mediums) Day, 3rd Sun.) Midred Mason.

Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Mediums) Day, 4th Sun.; K. L. Henderson, Cara Alexander.

Sunflower Spiritual Science Ch., 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Mediums) Day, 2nd Sun.) Ida Hansen, Humbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Mediums) Day, 2nd Sun.; M. Burgan. (Phone: Cleveland 7368).

Brooklyn Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.) Sun. 7:45 P. M.; Lenora Wolf; J. J. Carroll.

EAST AURORA — 1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

## Elmira, New York

Universalist Spiritualist Church, 223½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple, Eva Bostwick.

FAYETTEVILLE — Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

FULTON — 1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walradt St.

JAMESTOWN — Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

## Long Island, N. Y.

SOUTH OZONE PARK — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA — Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL — Spiritual Center of Unity 89-31 114th St.; Sun. 8 P. M.; (closed for summer, re-opens Sept. 19th); Hilda V. White.

RICHMOND HILL-SOUTH — Ch. of Spiritual Guidance, 111-41-120th St.; Sun. 8 P. M.; Mollie Beck.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

CERRETTSEN BEACH — Spiritual Church, of St. Mary, 7 Cyrus Ave.; Sun., Tues., Wed. & Fri., 7:45 P. M.; J. Ivar Dillford. (Phone, DEwey, 20747).

LOCKPORT — Lock City Spiritualist Temple, 11 Cottage St. (Mediums) Day, 3rd Sun.) Violet Southland.

## New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 94th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway 134th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.

Occult Science Society, Inc., Hotel Times Sq., 43rd & 8th Ave.; 1st & 3rd Sunday; Wilfred S. Spear, Box 385, Yonkers.

Temple of Light, 152 West 42nd St. (Suite 709), Sun. 11 A. M. & 7:30 P. M.; Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 83rd St.; Sun. & Wed. 8 P. M.; Bertha Marx.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun. Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 243 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson.

Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A. M. Divine Worship and Healing; Sun. & Wed. 8:30 P. M. Spirit Creetings; Samuel S. Heyliger; D. W. Russell, Sec'y; Phone: Edgcomb 6-8386.

United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

Chapel of The Eternal Star, 3-A, 300 W. 54th St. (near 8th Ave.); Sat., Sun. & Wed. 8 P. M.; Tues., 1 P. M.; Rose Erickson.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, Plaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

NIAGARA FALLS — White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

## Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Anderson Park Sp'list Mission, 98 N. Union St.; Pearl Tygett.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeece St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

## Syracuse, New York

1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.); Wava LeDuc; Ida Robinson.

Spiritual Ch. of God, Hotel Syracuse, Parlor D. 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

Progressive Spiritual Temple, Y.W.C.A., Room 3; H. S. Whiting, President.

UTICA — Christian Sp'list Ch., 506 Seneca St. (entrance of Mahoe Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

## OHIO

Christian Spiritual Temple, 100 South Broadway, Lvd's Hoaler.

Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Rovina Roshon.

BRIDGEPORT — International Constitutional Ch., 896 Nat'l Rd. (St. 13); Sun. 7:30 P. M.; A. L. Boergen; Evasjean Boergen.

## Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Hall of Learning, 4273 Colerain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tuschard.

## Cleveland, Ohio

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

LAKEWOOD — Universal Ch. of Truth, 1417 St. Charles Ave., cor. Detroit Ave.; Bertis H. Cunningham, 7500 Euclid Ave.; (Phone, Endicott 1250).

Inspired Spiritual Ch., 1899 W. 25th St.; Fri. & Sun. 8 P. M.; G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St., Glenville Center Hall; Rene Hunt.

## Columbus, Ohio

Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. & P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

First Spiritualist Church, 6th and State St., Sun. Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smeriz, 70. Dryden Road.

First Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Reese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.

## Dayton, Ohio

Sunshine Sp'list Ch., Hollencamp Bldg., 15½ S. Jeerson St.; E. Fields, R. B. Vaughn.

Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL — 1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE — Christian Spiritualist Ch., 510 Front St.; Walter F. Heiler.

MARION — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.

STEBURNVILLE — Spiritual Ch. of Truth & Light; K. of P. Hall, 3rd & Market Sts.; Sun. 6:30 & 7:45 P. M.; Fri. 1 P. M.; Opal L. Welch.

## Toledo, Ohio

Goodwill Spiritual Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 West Erie St., Sun. 11 A. M. & 7:30 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

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1st Spiritualist Temple, 323 W. LeClode St.; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

Ingersoll Memorial Spiritualist Ch., 319 W. Federal St., Room 9, Thurs. 1:30 & 7:45 P. M.; Sun. 7:45 P. M.; Rose Hoyle.

## OKLAHOMA

ENID — 1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

## Oklahoma City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblen, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritualist Life Science, 316 S. W. 22nd Ave., Sun. & Wed. 8 P. M.; Florence Heistand, Pastor; Vernon Hendry, Cor. Sec'y.

## Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy.

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

## OREGON

OREGON CITY — 1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

## Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

The Spiritual and Psychic Research Temple, Wigham Hall, Red Men's Hall, 1510 S.E. 9th Ave. at S.E. Hawthorne Blvd.; Sun. 7:30 P. M.; Luella LaValley.

1st Sp'list Ch (N.S.A.), 528 S. W. 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; William Vigeliou.

SALEM — 1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.; Sam J. Harms.

## PENNSYLVANIA

ALLENTOWN — First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

BETHLEHEM — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

CHARLOTTE — Diaz Sp'list Temple, 933 McKean Ave.; C. P. Diaz, 417 Wash. Ave.

McKEESPORT — 1st Sp'list Ch., 809 Locust St., Sun. 7:45 P. M.; Wed. 2 P. M.; 4th Thurs. Social; Sara K. Openshaw, Sec'y; Sara Ackard, President.

NEW CASTLE — Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Sakete Atkinson, Rev. James H. Anderson, Herman Siggelew, Ida Siggelew.

## Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M.; Annie J. Clayton.

First Ass'n of Spiritualists, N. E. corner of Master & Carlyle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

## Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: Fairfax 0766.

1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas. Mary C. Bell, 51815 Rural. Phone: MO 2327.

WILLIAMSPORT — Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillan.

WESTFIELD — Spiritual Guidance Center; Harry E. King.

WILKES BARRE — 2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

## RHODE ISLAND

## Providence, Rhode Island

Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 28 Haskins St.

W. T. Stead Spiritualist Ch., 32 Haskins St., Sun. 2:30, 4:30 and 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

## TEXAS

BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

EL PASO — Open Door Spiritual Christian Ch., 2531 E. Yandel Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Hailey.

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National Federation of Spiritual Science Ch., No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

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SPOKANE — Nat'l Sp'list



# An Acknowledgement of SPIRITUAL HEALING

ONE OF THE GREATEST BOONS GOD HAS FOR US

By Irma Gustafson

R. R. 1, Box 24  
Mt. Morrison, Colo.

Somewhere in this country there is a healer whom I want to thank, with abject apology that I am nearly eighteen years late. Even if she does not see this, my story will show just how stubborn a soul can be in recognizing the works of God.

I would never have admitted doubt of the Bible which cites many cases of healing, but like millions of others, I positively had no patience with religions which claimed healing of any kind. I relegated them all as neurotics, and was certain that their cures were only of hysterical persons whose illnesses had been in the mind.

My story begins the last week in August 1930. Years of poor health and nervous exhaustion had been climaxed in June by a hemorrhage and after X-Rays a specialist had told me I had tuberculosis. He pointed out the spots on my lungs, but it was the first time I had ever seen an X-Ray so it was all Greek to me.

## What They Told Me

I was impressed, however, by the fact that the main spot was exactly where a clairvoyant had indicated over a year before when I'd had my fortune told. She had told me that I would go to a western state for my health.

A long rest cure was needed so I made application for admittance to a large sanatorium in Colorado. When the time came I made the trip by bus. I had had other slight hemorrhages, but was not in advanced stage of the disease so I thought I could do it. I made two changes. One at St. Louis, and the other at Kansas City. When I first tried to recall meeting this remarkable lady I thought it was at Kansas City, but, on further thought, I believe it was at St. Louis.

## The Power of God

Anyway, while in the waiting room of the bus station I became aware of the scrutiny of this woman. She was possibly in her 30's, had soft, dark brown hair, rather round face with olive complexion, and the most arresting dark brown eyes I had ever seen. I supposed she wondered at a girl of my age and health traveling alone, and was not surprised when she came over to talk to me.



Psychic Observer

In the picture above, delegates to the World Centennial celebration assemble on the steps of Toronto's Britten Memorial Church. They are, left to right: Victor Cerezo Butler, Pan-American representative, Puerto Rico; Rev. Helene Gerling, sec'y of the World Centennial, Rochester, N. Y. and Thomas Negron, youthful medium from Ponce, Puerto Rico.

I told her what was the matter and where I was going.

When she asked me if I believed in the power of God to heal, I mentally catalogued her "One of those nuts," and answered somewhat warily for I could see that she was sincere, and I didn't want to hurt her feelings. Putting it in another way, she asked if I believed in prayers being answered.

## Absent Healing

She sort of had me there, for any Christian likes to feel that prayers are sometimes answered. But, I still held, I did not believe in healing. She asked then if I minded if she mentioned me in her prayers. I was genuinely touched by her simple faith.

I envied her. But I did not share it. I humored her out of kindness and respect for her sincerity. This and subsequent cases which I could relate, prove to me that faith by the patient is not necessary for healing.

In the course of the conversation, she told me that she was a Spiritualist, and asked me if I knew about Spiritualism. I had only the vaguest idea, and did not know that it embraced healing.

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## Toronto's Britten Memorial Church Welcomes Federation's World Centennial Delegates

REV. MAE POTTS MEETS  
FEDERATION PRESIDENT



Psychic Observer

The picture above shows delegates to the World Centennial assembled on the rostrum of the Britten Memorial Church during one of the services held during the three day Toronto celebration. Front row, left to right: Rev. Potts, Thomas Negron, Rev. Evelyn Cummins, Rev. Billy Hill, Joplin, Missouri (He has been appointed Federation delegate to London's September celebration of the centennial at St. Conway Hall) Rev. Jessie Curl, Australia; Rev. V. R. Cummins; Victor Cerezo Butler, Kathleen Philpott, New Zealand; and Rev. Bertran J. Gerling, chairman of the World Centennial celebration.



Psychic Observer

Picture above shows capacity attendance in the Britten Memorial Church during the World Centennial services. The life-size oil painting gracing the wall at the rear of the church is that of Rev. M. S. McGuire, founder of the church. She was, during her life-time, one of Canada's foremost mediums,—loved and now honored by all who knew her.

She looked at me so intently—I think, she knew that someday I would be deeply interested, but that was not the time.

"I am on my way to a Spiritualist Camp," she said. "In the next few days there will be big healing services. There will be a lot of power. I want you to give me your name, and I know you will be helped." I gave it to her, and she gave me her name too. I am so sorry I have forgotten it.

## What the X-Ray Disclosed

It was Thursday evening, August 26, 1930, when I reached the sanatorium. I had slept most of the way on the bus, and actually felt more rested than when I started. Having a history of hemorrhage, I was made a bed patient at once, but I was not X-Rayed and examined until the first of the next week.

When I entered the doctor's office for my examination he was studying my X-Ray. He examined me thoroughly, going over and over my chest. Finally, shaking his head, he said he couldn't understand it. My history gave every symptom of tuberculosis, the doctor in Indiana had diagnosed it as such, and his X-Ray report was of active lesions in my lungs. My present X-Ray showed only healed scars. He pointed them out.

I did not understand X-Ray, but it was the same locations. Surely the other doctor should be able to distinguish between active and healed tuberculosis, and it does not heal quickly. It takes months and years. And what about the hemorrhages I had had? They would X-Ray again. They did. Again and again.

## My Interest Grew

Other specialists were called in. The symptoms quickly vanished. I gained twelve and one-half pounds the first six weeks. Never another trace of hemorrhage.

The dark haired lady? Yes, I thought of her. I thought of her at once. Could it be? But I pushed the thought from me. It didn't make sense. I preferred the conclusion which the doctors finally reached—that the Terre Haute doctor had mistaken symptoms of nervous breakdown for tuberculosis, and that the scars had been on my lungs since child-

hood. So I repudiated a wonderful healing.

It was fifteen years before I became interested in Spiritualism. In the meantime I had taken nurses training, and was more confirmed than ever (if possible) against healing cults of all sorts. When patients praised me, and sometimes said they felt better just in my presence, I thought it a compliment to my personality. I was no longer nursing as I had married and my little daughter Selma took all my time.

The first time I attended a Spiritualist Church in 1945 I knew here was the place for me. The only part I felt no sympathy for was the healing service. I thought, "Why do they have to include that." When I entered a class for development and Rev. Maria A. Sykes' (Los Angeles) teacher told me my gifts were clairvoyance and healing, I was happy about the clairvoyance, but passed over the healing even when I was told that it was developing rapidly. I was convinced only by an instant healing of lumbago.

## Miraculous Cures

One day Selma, suffering from an infection of abdominal glands, came to me saying, "Mary Alice says if you would just put your hands on my tummy it would be better."

I did so to appease her, but I am ashamed to say I felt a little foolish. Habits of thought are hard to change. When she claimed to feel better I thought it another "Mother kiss and make well."

The very next time I went to church I was told in a message, "You have put your hands on someone here" (indicating the abdomen) "in healing, and they want you to know that IT DID HELP."

Since then, I have been the instrument for healing a number of times, and while I am no longer unbelieving I am always somewhat amazed. I can not but be-

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Psychic Observer

In the picture above, Rev. Mae Potts, pastor of the Britten Memorial Church, welcomes Rev. V. R. Cummins, President of The Federation of Spiritual Churches and Associations, Inc.

lieve when I see the results, and have experienced, against my skepticism, undeniable healings. I said that the cure of a severe case of lumbago convinced me. Yet I got to thinking of the power of mind, and about decided that maybe my mind had blocked out the pain in some way. That perhaps my faith was stronger than I thought.

There followed the cure of a badly sprained thumb and I saw the discolored area caused by broken blood vessels fade out and return to normal in a few hours time. That I couldn't get around. To cinch it, I was then favored by the removal of a sty overnight, and when scalding water struck me on the face one day I felt only the first sharp pain—there was no burn or blister after.

I do not know myself just why I have been so favored, but while I am thankful for each healing, I am most thankful that my eyes have been opened, that I can truly appreciate this, one of the greatest boons God has for us.

## About . . . PSYCHIC OBSERVER

★ ★ ★

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# ADVENTURES IN SPIRITISM

(Con't. from Page 4, Col. 5)

the whole record of this "Festival of the Transfigured" must be discredited!

Jesus and his three intimates saw and heard. It was something out of this world—that is, out of this physical manifestation of an inherently spirit-world—transcending the time and space relation normally associated with earth's experience.

Stephen saw the heavens open and witnessed, by psychic faculty, action on the Celestial planes. Paul refers to one caught up into the heavens, who heard voices, etc. Because of Jewish ceremonial or other reason, these were supposed to be unlawful to repeat, but the meaning seems to be that the spiritual impression was impossible to describe. Unlawful is not exact cognate.

## Spiritual Amanuensis

John was in the spirit on the Lord's day. He was in a trance, whether you like it or not—and he got psychic impression without end. He undertakes to make it interpretable in the Book of Revelation. Just how well he succeeded must be left to the reader's judgment—and I dare venture the opinion that this will be determined by said reader's insight into things of the spirit, or the phenomena of the psychical.

"The Seven Spirits" indicated as speaking to the churches, plainly were using the writer, John, as a medium of expression. Any other interpretation than this leaves much to be questioned—and much to be desired. Here was automatic writing of a first-class order, with a vengeance.

The writer was a sort of spiritualist amanuensis, inditing not his own, but another's thoughts. I do not regard this as "GOD" speaking. It may be a coterie of spirits, individual celestials, or a group of higher intelligences—any of the Invisibles.

On one occasion, I myself was addressed in some such manner. It was as if my own beloved departed mother were talking to me in sweet whispers. But I had no reliable evidence that it was she—only the impression that it was.

## Technique of Communication

Someone said to me (out of the infinite) as definitely and as certainly as that I write: "You have always been taught, from infancy, that God is your heavenly Father. That is the best analogy we have for you. You cannot fully grasp the idea of God, nor have we terms in your thought-reach that will define Him. But this symbol will hold. It is the best that we can give you. Hold on to it. God is your heavenly Father."

And, friends, I hold to the fact that God is the All-Father. That He has ways and techniques of reaching us, by what we name natural means and also by what he denominate spirit-phenomena, or via mediumistic channels, psychic methods, I have no more doubt than that we ourselves, over aeons of time, in the remote past, gradually developed means and methods of conveying thought, wishes, impression—even before we had a technique of vocalized thought, of orderly music, of any exact system of converse.

Some of us are now in the way of developing a technique of communication with loved ones gone ahead—and with the Almighty and the heavenly hosts! Your (possible) denial of the validity of this does not dissuade us—not a whit more than would a maid's discouragement of our infant attempts at speech, when we first undertook to

## RETURNS FROM ENGLAND



Psychic Observer

Rev. Bertha Mann, lecturer, teacher and mental medium, 6843 South Claremont Ave., Chicago, (36) Illinois; Minister for the Church of Higher Spiritualism, affiliated with the Federation of Spiritual Churches and Associations, Inc., 812 West 69th St., in the city of Chicago . . . services Sunday 3 and 8 P. M. — Phone: Grovehill 9326.

The Illinois unit of the F.S.C.A. meets the last Saturday of each month at The Midland Hotel.

Rev. Mann has just returned from England where she renewed acquaintances with many of her Spiritualist friends. She served many churches in London — and vicinity during her visit.

formulate words, and began oral contact with reality about us.

There are many intelligent folk who, while not denying the possibility of spirit-communication, assert glibly that they are not interested—since all of the alleged communication is so trivial. "It has no significance," they tell me.

How little these persons know about it! If the material that I have read, by the millions of words, in personal letters, in full-length books, in magazines and periodicals of many sorts, be trivial—then I am unable to equate significance; incapable of analyzing literature.

## Inspired Books

As I type these lines, I have before me an inspired little volume, *The Fortunes of Heaven*, received mediumistically by Shirley Carson Jenney, an English woman, out of the unseen, from Percy B. Shelley. It has a foreword by William Ewart Gladstone, also out of the etheric: "I give my hand and word on the fact that this book has been Shelley's work alone, save for two or three named exceptions."

This book has an inspired thought, of a religious, a philosophical, a poetic purport—for every day of the year. It appears that a coterie of Invisibles gathered, on the occasions of its presentation to Shirley Jenney, a clairaudient medium—and that they were witnesses to its transcription.

## Books Are My Business

Several of these interpolated their own thoughts from time to time: *Frederic W. H. Myers*, *Robert Browning*, *Bulwer-Lytton*, *W. T. Stead*, *Sir Walter Scott*, *Leigh Hunt*, *Grant Allen* and *Robert Louis Stevenson*.

To hold that this English writer would stoop so low as to fake a work of this sort, merely to get it before a credulous public, for the sake of sales and a few shillings per—well, this should be un-

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worthy of any and all who may read the lines of this thesis.

Books are my business. I read thousands of them. I review hundreds of them for the press. I know a book as soon as I open its pages. This book from the famed English poet, and his spirit-associates, is an inspired volume. Its prose is dynamic, erudite, persuasive. Its entire content is convincing, inspirational, deeply devotional, reverent.

## "Messages from Jesus"

It is quite inexplicable on the basis of explaining it away by blindness, by doubt, equivocation or evasion. I quote two short passages from Shelley's verse:

"We can make supernal,  
We can make sublime  
All our heart's eternal  
Threnodies which chime  
Through florian mists of dreaming,  
Toward azure notes of Time."

"Sorrow comes to blame  
Love with a far weariness,  
When the heart's acclaim  
Shall have folded canopies  
On the hills of Dream,  
And left Adoration's hour,  
Thresholded, to seem  
Starry-songed and imagic  
With Time's rosemary;  
Deified in majesty  
For Eternity!"

Another book in this category now before me is "Messages From Jesus." This came out not long since, privately, and went to only a limited readership. It is about to be issued. I am told, in a second and revised version. It was published by Dr. Leslie R. Stone, of Washington, D.C., and came through the mediumship of the late James E. Padgett, then a reputable attorney in the Nation's Capital.

## Book Catalogue

That its contents amount to no more than trivia is grotesque. It contains thousands of words purporting to come from Jesus, over a period of months. It also teems with extended discussions and interpolations from the Spirits that were Paul, Peter, James and John, Matthew, Luke and Cornelius also; Samuel, Moses, Elijah.

Then, too, there are messages from John Wesley, Henry Ward Beecher, George Whitefield, Martin Luther, Thomas Carlyle, Thomas Jefferson, George Washington, Abraham Lincoln—and "Professor Salyards" (a Celestial Spirit), Inaladocie (ancient spirit) and Leytergus (ancient spirit)—also Plato, Socrates, Solomon and many others. That it is authentic I am fully per-

A *Psychic Observer* supplement \*supplies the titles of hundreds of books written on the general theme of phenomena, many of which came by authentic writing. By this method the author's hand and mind are apparently controlled in a psychic way not explained to the initiate.

## Dr. Joseph Banks Rhine

The authors of these works embrace such names as these: William Aber, Evangeline Adams, Vera Alder, Wing Anderson, Sir Edwin Arnold, William Atkinson, Alice Bailey, Peggy Barnes, Yoga Bhikshu, Helena Blavatsky, Jane Revere Burke, Joan Cooke, Sir Arthur Conan Doyle, Ernest Holmes, James Hyslop, Basil King, Sir Oliver Lodge, Nostradamus, Ouspensky, Swedenborg, William Stead, Ralph Waldo Trine, Stewart Edward White, et al

Until one has looked into a few of these dissertations he should be cautious as to alleging lack-of-significance to the multiplied and still multiplying volumes that bear on spiritology and on the extra-sensory in general.

Another scholar and distinguished professor, Dr. Joseph Banks Rhine, a psychologist on the teaching staff of Duke University in North Carolina, has given a great deal of attention to matters psychic. He is more guarded, apparently, than is Dr. Marcus Bach. He believes that man's perceptive faculty is not tied down to the five physical senses.

## Cayce's Healing

Rhine's book, "New Frontiers of the Mind," created something akin to sensation, in teaching circles and in religious and psychological fields when it first came out a few years ago. He does not disdain to tell of so-called psychic incidents, premonitions, etc. He definitely holds to continuity after demise. His experiments in the fields of clairvoyance and telepathy bear out many of the psychist's contentions and point out the threshold of spiritland and allied agenda.

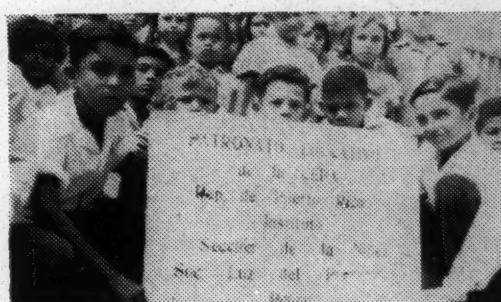
Edgar Cayce, late of Virginia Beach,

(\*)A twelve page list of over 7000 books. Obtainable, for 10c in stamps, from Dale News, Inc., Lily Dale, N. Y.

## LYCEUM CHILDREN OF PUERTO RICO



Spiritualists of Porto Rico sponsor a fund to supply milk to underfed children. The Lyceum Children are actually put in charge of the distribution, —see above.



A group of Porto Rican Sunday School children (90) under the direction of Thomas Negron. The sign above, held by the children, tells about the school, "Luz del Portenir", Pan-American Spiritualist Patronage, Sunday School for Children, Ponce, Porto Rico.

now one of the celestials, baffled investigators for thirty years or more. He was definitely a gifted trance-medium. Even he himself, not alone his investigators and analysts, did not understand his remarkable and subtle powers.

Cayce would put himself to sleep, at any time day or night, in the presence of witnesses, always with a stenographer at hand to record what he might say, verbatim. While in a trance-induced sleep he would diagnose remote cases of illness, which had baffled the doctors, and do it with professional skill and amazing finesse. This, although he had never studied medicine and his formal schooling did not extend to college halls.

## "There Is a River"

There were over thirty thousand such cases and such diagnoses in his records up to the time of his passing some months ago. Many of these have been assembled and assayed for their hidden values. They still baffle explanation, on the usual basis of professional appraisal—where there is no allowance for phenomena.

In addition to diagnosis, he invariably suggested remedy or treatment. In a majority of these cases, especially in those where medicine had failed in cure, the patients were improved, as shown by follow-up. Often the disease was arrested if not cured.

My own unblushing opinion here is that Cayce was a medium used by Old Souls—possibly celestial beings who were once physicians or surgeons on the earth-plane. What other explanation explains it?

Thomas Sugrue, a reputable and distinguished New York writer, reviewer and analyst, spent months in intimate contact with Mr. Cayce—and then wrote a book about the man and his techniques. It was entitled "There Is a River."\* It has had extensive reading and has been accepted, apparently for what it is—a serious study of phenomenal life and its phenomena over a long period of years.

One reviewer wrote that after writing a serious review of a work that had impressions of a hoax, journeyed to the Cayce home—to find out if the man actually lived; if he really did the things alleged, and in the manner stipulated by his biographer. She was thor-

\* \$4.00, Dale News, Inc.

oughly convinced and her laudible review appeared in a leading religious journal, without apology or question.

One incident that is apropos here is recorded in extenso. The writer tells of a case of a man with running sores on his legs. The medical men had been unable to clear up the festering places. The man presents himself in person to Edgar Cayce.

## Strange Remedies

In a trance of sleep, Cayce diagnoses the sores and the patient's general metabolism — blood-pressure, haemoglobin, circulation, etc. All this as if in a professional clinic, using medical terms, the very words of which he, per se, was not familiar with.

Then while still in trance he prescribes treatment: "Oil of Smoke." "Rub the sores with oil-of-smoke," he says. He is then awakened. "What did I say to do?" he asks of the stenographer, who took down his dictum to the word.

"You said, 'Use oil-of-smoke';" read the lady. "But I never heard of 'oil-of-smoke,'" he replied. "Doctor, did you ever hear of it?" he asked of two medical witnesses. They had not heard of this preparation.

Mr. Cayce puts himself to sleep again and indicates the dilemma. He is told that "there is a bottle of oil-of-smoke" in a designated drug-store "in Louisville, Ky.!" They wire the store. There is such a druggist in the city—but he wires that he "never heard of the remedy"—and did not have it in stock.

Mr. Cayce goes to sleep again and the message is repeated. They are to tell the druggist to "look once more"—in some old stock, back on the dusty shelves. They wire. The druggist complies—and he actually finds a single bottle of the preparation, which he immediately sends to Virginia Beach.

## For the Record

The man's sores were rubbed with this oil over a period, as I recall, of three weeks. A cure was effected. This is the story. Deny it as you will—it is authentic and "in the records."

As I type, I have here eye-witness accounts of a spiritualistic conference held in 1946 in Chesterfield, Indiana—when an audience of some 2,000 people was addressed by spirits that were the late General George Patton, of Second World War fame, and the late Madam Schumann-Heink!

Speaking through reputable mediums, General Patton made a characteristic comment and extended his greetings. Madam Schumann-Heink sang the famed ballad, "I Love You Truly"! I accept the sane, the creditable testimony of one who was there in person—one whose fitness to testify naturally transcends that of any and all who were somewhere else.

Psychists are further saying that the spirit that was Abraham Lincoln guid-

(Con't. on Page 12, Col. 1)

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Beginning Monday evening, Oct. 4th, and each Monday thereafter, The Progressive Spiritualist Lyceum and Research Society of Saint Louis will hold its weekly sessions on Mondays, starting at 7:45 p. m.

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The Progressive Spiritualist Lyceum and Research Society of Saint Louis, Mo. meets in the Kroll Studio, 4349 Manchester Ave.

(P-246)



# MYSTICISM AND RELIGION

We can only comprehend religion and its vital significance when we practice it, by introspective methods of the mystic.

To believe because one knows is the sign of power.

By  
MINOCHER K. SPENCER  
Spiritual Healing Centre  
Coimbatore, India

What is metaphysics? It is an attempt to convince and explain the world as a whole, by means of observations and inward feelings. There are people who are rationally minded. To them nothing appeals so much as scientific thought. Newton and Darwin not to speak of various other scientists, made great scientific discoveries.

Their zone of observation was the world, in its outer expression. They subjected everything to rigid classification. They analyzed and probed things to their very depths and ultimately derived satisfaction by proclaiming to the world, certain physical laws like gravitation, electricity, material evolution and so forth.

But these laws however applicable they be to forms, fail in their purpose when applied to life. Physical knowledge thus is of a limited nature.

## Physics and Chemistry

Burnett Hillman Streeter, in his book, "Reality," which is a synthesis of religion and science and a fine critical study of the problems of life, says: "As we ascend in the scale of life, any generalizations we can make, any laws we can observe, will necessarily be, not less true, but less complete and exhaustive statements of truth; and the higher we ascend the more does the relative importance of what they leave unstated to what they succeed in stating continually increase."

In the realm of Physics and Chemistry, the generalizations of science fit the facts as exactly as spare parts fit a standard bicycle. When we go to Psychology, though we can still make classifications and discover general laws, they fit the individual case only approximately like a pair of boots ready made.

"Just as the boot manufacturer tries to secure a better fit by continually producing fresh intermediate sizes, so science is always refining and perfecting its earlier classifications. But to this process there is a necessary limit; at the point where an individual becomes the sole member of his class, the purpose of classification has disappeared."

## Inward Perception

We reiterate physical knowledge is incomplete. Its limitation is inherent. Life is not a substance that can be classified or analyzed or seen under a microscope. Life cannot become an object of knowledge. It is not an entity, that we can compare it to an electron or a molecule. It is a ceaseless evolution. More scientific knowledge is therefore incomplete. Life is both architect and workman, planner and laborer combined.

What does that mean? Science gives us the knowledge of the mechanism of the universe or things in life. But that which unveils the mystery of nature is man's own intuition or the inward perception. The mystic is the architect, who gives us the design of life's goal and purpose. He unveils to us, the God's plan, the na-

ture of the soul, the laws of the spirit, thus the relationship of man with the universe and gives us a picture of the journey after death.

Prophets have come to the world and have given their messages from time to time, revealing God's Plan and which is the spiritual heritage of mankind. They have shown the way. Zoroaster, Krishna, Buddha, Moses, Jesus, Mohamed and others have spoken to men, the same truths though in different garbs.

## Religion in Practice

Religion is man's best safeguard. It is his greatest consolation in life. It is the pillar, the anchor, the life-buoy in the stormy sea of life's journey. But religion to the ordinary man is based on mere tradition. It is a matter of faith, not experience.

How many are tempted therefore to discard religious truths, owing to the absence of any tangible, provable existence? If there is a God and a life hereafter, what is the proof of it? Mysticism supplies the place. It is religion in practice.

God to the mystic is not an entity, that is merely philosophized and talked about by theologians and philosophers. He is a living entity, who can be felt, seen and understood by everyone, only if he and she wishes to do it. Mysticism is the science of the soul, by means of which God can be realized and understood in this very mortal body of flesh and blood.

## The "Unwalled World"

It is very curious, that though God is infinitely high and measureless, He can become so small as to occupy the small cave of a human heart. It is the heart that is the seat and source of all divinity. It is the seed of divine inspiration. When the heart's strings are strung, a symphony of music is created, the vibrations of which fill the universe.

When we are seized with an intense feeling and desire for God, when we think of God and God alone and intensely desire His presence, His guidance and His inspiration, we realize Him. We have only to open the portals of love and the Great Being floods our heart and mind and soul and spirit, with the infinite waves of His holy joy, transforming us into, as if it were, celestial beings. It is

It was Tennyson who once said, "More things are wrought by prayer than this world dreams of." If in your life, or in the lives of those you love, there is something missing let me help you through the power of prayer.



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## PRAYER CHANGES THINGS

through the way of the heart, that we are led to the "unwalled world," "the hill of the Lord."

God is Eternal Bliss. The Vedas call Him "Sat Chit Ananda" (Absolute Existence, consciousness, Bliss).

"I am the Goal, the Sustainer, the Lord of Witness, the Abode, the Shelter and the Friend, the Origin, Dissolution and Stay, the Treasure house, the Seed imperishable" (Bhagavad Gita Chapter XIV-18).

## The Hidden Mysteries

Just as a man does not become a musician by merely studying the history of the musical instrument but only when he uses it, no one can become an occultist or a mystic by merely reading books on occult literature. God has given to man, a most wondrous instrument—his body—and the human soul, is the musician, the composer, who has to work this instrument and create music out of it.

It is the mystic and not the theologian who through this profound love of God can unveil the hidden mysteries of Nature and realize God. Spiritual evolution can not be attained by the mere studying of religious books.

God is infinite love. Love is the omnipotence of the Ideal. "To love is to live, to love is to know, to love is to be able, to love is to pray, to love is to be the Man God." This is what Eliphaz Levi in his beautiful book, "The Paradoxes of the Highest Sciences," says. Love is the very essence of religion. It is the pillar of the mystic's heart.

## No Outside Authorities

We can not define God. To define Him is to dethrone Him. Faith without understanding is weakness. We can only comprehend religion and its vital significance when we practice it, by introspective methods of the mystic. To believe because one knows is power. To believe without knowledge or understanding is a fruitless and faulty thing.

Jesus said, "And Ye shall know the truth and the truth shall make you free." (St. John Chapter 8-32) "Where there is the Spirit of God there is liberty." But we can only achieve truth and liberty by following the mystic's path.

There are potentialities and powers latent in us. We can rise to transcendental heights by the application of our own consciousness or the divinity within us.

The mystic does not rely upon any outside authority. He relies upon his own efforts to reach the transcendental. The burning love for God, the great, deep longing for the Infinite, the intense desire for the Eternal—this is what the mystic feels.

The Dean of St. Paul considers mysticism to be a scientific form of religion.

## Realm of Mysticism

Religion for the ordinary man as we have said, is based on mere faith. But in the mystic, this faith is transformed into knowledge. Mysticism is based on the testimony of consciousness. Mere teaching of religion by word of mouth can give no assurance of the existence of God or lead to the transcendental knowledge. The mystic's mind is so full of God, that he feels His presence.

Ordinarily, there are three kinds of consciousness, which prove the existence of the external world—the bodily, the emotional and the mental consciousness. But in the mystic, there is the fourth consciousness—the consciousness of the divine within him. He is as if it were enraptured with the Divine, which fills his mind, heart and

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Psychic Observer

Rev. Edward Bowman, Box 4332, Jacksonville, Florida; pastor of the Spiritual Science Church, 925 Liberty St. in the city of Jacksonville . . . Thursday and Sunday, 8 P. M., also message services every Monday, 8 P. M.

As lecturer, teacher and trance medium, Rev. Bowman has served Spiritualists in Jacksonville for the past fifteen years. He was formerly from San Antonio, Texas.

Lena C. Garner, Secretary of the Spiritual Science Church says: "Rev. Bowman is a forceful speaker and a staunch believer in unadulterated Spiritualism. His knowledge of spirit return, be it mental or physical mediumship, is extensive. His sincerity and unusual interest, in those seeking knowledge, is directly responsible for his popularity."

A recent lecture delivered by Rev. Bowman was closed with these words: "Life is an eternal reality. The mind as well as the soul is an instrument of divine creation and those who are inclined to seek knowledge that concerns the eternity of the human spirit, will find and prove 'The Law of The Infinite.'"

soul with a sublime feeling of joy.

The realm of mysticism is the realm of the Spirit. Religions give us only a part of spiritual knowledge. But the mystic, when he realizes God and thus obtains immortality, finds the door open to the portal of all knowledge. The hidden book of spiritual lore opens out to him. He realizes the unity of life. He gets Cosmic consciousness.

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in us at some time or the other, so beautifully described by Tennyson in the following verses:

"Moreover, something is seen or seems, That touches one with mystic gleams Like glimpses of forgotten dreams— Of something felt, like something here Of something done, I know not where; Such as no language may declare."

Sometimes, even by mechanical means the state of joyous self-forgetfulness is obtained, such as when man is intoxicated with wine or he is given some drug like nitrous oxide and other sufficiently diluted air. But such experiences should not be mistaken for the mystic's true state of inward joyousness. They are a degraded type of consciousness.

## Psychic Experiences

There are some records of mystical experiences with chloroform. The following statement of experience by a patient would be of some interest.

"All the choking and stifling had passed away, I seemed at first in a state of utter blankness; then came flashes of intense light, alternating with blackness and with a keen vision of what was going on in the room around me, but no sensation of touch. I thought I was near death, when suddenly my soul became aware of God, who was manifestly dealing with me, handling me, so to speak, in the intense personal present reality. I felt him streaming in like light upon me—I can not describe the ecstasy I felt."

"Then as I gradually awoke from the influence of the anaesthetic, the old sense of my relation to the world began to return, the new sense of my relation to God began to fade. I suddenly leaped to my feet on the chair where I was sitting and shrieked out, 'It is too horrible, it is too horrible'—meaning that I could not bear this disillusion. Then I flung myself on the ground and at last awoke covered with blood, calling to the two surgeons (who were frightened) 'Why did you not kill me? Why did you not let me die?'"

## Impressions Forgotten

Only think of it. To have felt for that long dateless ecstasy of vision the very God in all purity and tenderness and truth and absolute love and then to find that I had after all no revelation but that I had been tricked by the abnormal excitement of the brain." (The varieties of Religious Experiences by William James Page 391).

The above experience of the patient should not be considered as the result of any "abnormal excitement of the brain." In fact, the patient himself corrects this mistake, by further proceeding to say: "Yes, this question remains—Is it possible that the inner sense of reality which succeeded, when my flesh was dead to impressions from without to the ordinary sense of physical relations, was not a delusion but an actual experience? Is it possible that in that moment I felt what some of the Saints have said they always felt, the undemonstrable but irrefragable certainty of God." (William James, The Varieties of Religious Experiences, page 392).

What we feel is, that in the anaesthetic stage, as in sleep, the soul leaves the body and makes an excursion into the "Other world." Generally the impressions of such excursion are forgotten when the soul returns to the body, in its waking stage. But in some extraordinary cases the impressions are not forgotten and the above cases quoted is of that latter category. The patient was able to remember his excursion into the astral world and was naturally sorry to have come back to this physical mundane plane.

(Cont. Page 11, Col. 5)



# PHENOMENA OF HEALING

As dictated by Dr. William T. Montague to a student in Reverend Edward L. Thorne's Development Class.

This article is being written to give you, children of the earth plane, a better understanding of how the spirit forces help the material body to recover from physical ills.

Most of you are familiar with certain rather elementary facts—that there are spirit doctors who frequently become attached to those still on the earth plane—mediums or students interested in Spiritual development. But they may be, and often are, attached to others interested in healing—medical doctors, surgeons, dentists, etc., who perhaps deny Spiritualism, as such, but are nevertheless aided in their work by these Unseen Helpers.

The first question asked by the inquiring mind might well be—Who are these spirit doctors? They are discarnate spirits interested in the art and science of healing, spirits who may or may not have been physicians when they were on the earth plane. We know that there is little immediate change in the individual when he passes through the door called death—so naturally, if a physician wishes to continue with his work after he has passed over, he has a head-start on another who did not have opportunity to study medicine while on the earth plane and who wishes to become a doctor in spirit.

*"God Is Love"*

Both may have the same abilities, but the one who was a physician can use his earth experience to advantage and progress more rapidly—though both must resume their studies and go to school on the higher planes. Many tests must be passed and long internships served. In order to become full-fledged spirit doctors, they must learn, and always continue to grow in the understanding of those three little words—"God is love."

Their only reward is the satisfaction that comes with the privilege of helping to alleviate the suffering of humanity. In spirit they study not only physical manifestations of health and disease, but the mental and spiritual causes as well. With the advantages afforded by their position as spirits, and with the resources of the Universe to draw upon, they are able to help in ways that often seem miraculous to those still on the earth plane.

The next question might be—How do they find their patients?

## Mediums Wanted!

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There are many ways in which the contact may be made. The individual has but to pray—and help is forthcoming. However, the degree of help received depends to a great extent upon the degree of faith with which he prays. While no prayer goes entirely unanswered, one who prays with stronger faith and awareness and understanding of the workings of spirit will attract stronger forces than one who prays with less.

## Does Denial Hinder?

Another example of the law—like attracts like. Anyone can ask for this help by praying to God for alleviation of suffering or trouble. This prayer often opens the way for the patient's guides to send out a call for help if they are unable to handle the problem themselves. This sets into motion the vibrations which attract the spirit doctors, who then proceeds to minister to the earth child. Of course, in most cases, the patient is entirely unaware of the complicated process set into motion—a process which is naturally denied by those who deny Spiritualism.

Fortunately, this denial does not entirely hinder their being helped by spirit. The spirit doctor who responds first is usually a general practitioner. He diagnoses the illness and in many cases is able to alleviate it. If the situation is complicated, he may call on a spirit specialist or specialists. For example, in the case of an injured eye, an eye specialist would be called; for heart trouble, a heart specialist—just as on the earth plane. The doctor and specialists then hold a consultation and determine upon the course of treatment to be followed.

## Universal Mind

To understand the course of treatment, an understanding of several things is needed. There exists in every human being a certain force which is known as magnetic energy. Magnetism is an energy or force which is generated and accumulated in the human body. It is not necessary to discuss here the real nature of this magnetism, enough to know that it really exists and may be used in the healing of disease.

The most advanced scientists know nothing of the real nature of electricity, yet they are able to make wonderful use of it, and to understand its laws of operation. Magnetism which is found within man is accumulated in his body from a definite source and in a definite manner. Man also has a mental source of energy, whereby he draws to himself energy from the great reservoir of Energy, of the Universal Mind.

To understand the real nature and origin of this magnetic energy, one would need to know the real nature and origin of the Universe. This Magnetic or Vital Force flows throughout all space and all around the Earth and enters into every living thing. It flows in through the left (negative) side of the body, and flows out again through the right (positive) side. A certain amount of it is accumulated and retained by the body, but it reverses itself and begins to pour out through every cell of the body, thus creating the Foundation Vibration of the human aura.

This magnetic energy is detectable by delicate instruments, in measurable quantity, and has a definite effect upon the life of the individual so far as regards his health, energy and even his power of thought. The magnetic energy which is inherent in man

is found in every living being, but is not to be confused with animal magnetism. The magnetism of which we speak is an energy or force in many which is just as necessary to his well-being as his blood or his heart.

A person who is ill is depleted of this Energy, and will regain his normal condition when it is restored. Therefore, it is the spirit doctor's first concern to bring about this restoration of Magnetic Energy, directing a special amount to that portion of the body which is particularly ailing—the stomach, liver, or whatever it may be. In this way prompt relief may be brought to the sufferer, and the cells in the affected area are stimulated and aided in their work of correcting the condition.

The spirit doctors believe that any means which brings relief to the patient is of value. In many cases immediate relief is necessary and a little time may be needed to correct the condition. Therefore, it is perfectly logical for the patient to call on and employ both material and spiritual aid. The spirit doctors often work hand in hand with doctors of the earth plane—though the later may or may not be aware of that help. Both are working for the same goal—the patient's recovery.

## About Our Ills

Drugs given to the patient by a doctor on the earth plane may be supplemented when necessary by chemicals or rays or compounds available only to spirit doctors. Many are familiar with cases where the patient's condition has been regarded as hopeless, and then an unexplained change took place and the patient recovered. Or of cases where a surgical operation seemed necessary to save the patient's life, and the patient recovered without it. These recoveries are recorded by doctors on the earth plane, but how many dare accept our explanation?

However, we do not worry about that. We are concerned with results, for actions speak louder than words. We know that science and spirit can work together, and eventually the lion will lay down with the lamb.

Since all ills are the result of disobeying nature's physical or spiritual laws, no healing can effect a permanent cure unless the patient will endeavor to live in accordance with these laws. For this reason, after the patient has been given relief from pain, the next and greater concern of the spirit doctor is the patient's mental attitude. If the patient is to remain healthy, the thought of health, and healthy thoughts must be impressed upon his mind. And this is usually a more difficult task.

## Proper Expression

Mental causes of bodily ills are readily proven by the well known effects of fear, anger, envy, worry and other passions and emotions upon the physical organism. A well known writer, Dr. Tuke, in his book on emotional causes of physical ills, lists as among the direct products of fear—insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, jaundice, sudden decay of

## First Spiritualist Church of Gary, Indiana



The First Spiritualist Church of Gary, Indiana (above) 230-32 West Eleventh Ave. . . . dedicated last May by Rev. Mable Riffle and Rev. Fanchion Harwood. The secretary of the church is Reba Schallon who resides at 228 Ellsworth Ave. in the city of Gary.

teeth, fatal anaemia, skin diseases, erysipelas and eczema. Passion, wrong thinking—all press for bodily expression.

Only because the process is gradual and complex, do we fail to observe the connection. Mind translates itself into flesh and blood. How can we rid the patient of morbid conditions pulled upon him by years of chronic fearing, selfishness, anxiety? Only by divine, harmonious thought. These conditions cannot be forced out by mere wishing, but Truth and ideals can displace error. Physical ill can serve to goad the consciousness, in order that it may mount to higher levels, and become aware of the Divine Power, of the Divine Love.

And if, when the spirit doctor is trying to change the patient's mental attitude, he is also able to sow the seeds of spiritual awareness, or to bring about a greater awareness, then truly his efforts will be his reward in the satisfaction that comes from a task well done, and done for the glory of our Father—God.

## Highly Developed Mediums

It might be well to explain at this point another way in which spirit doctors work with and through those on the earth plane. As stated earlier—anyone in need of help can ask for and receive help from Spirit. But the degree of help often depends on the degree of development or understanding possessed by the person asking. Now—the more advanced and skilled spirit doctors are naturally attracted to the more advanced and more highly developed mediums on the earth plane, especially those who are interested in psychic healing.

These mediums, when contacted by people in need of help—are in turn able to contact the spirit doctors and enlist their aid for the one in need. The highly developed medium will be able to work with the spirit doctors in restoration.

ing the patient's magnetic energy and by helping to change the patient's mental attitude. If the medium possesses an unusually high degree of development or spiritual unfoldment he or she will be able to aid also by allowing the light of his or her higher mentality to pour forth upon the mind of the patient, bathing him in a wave of high thoughts and lifting him to a higher plane of being, until he becomes conscious of that higher plane and seeks to maintain it for himself. This can be done even though the patient may live on the other side of the world. Time and distance do not interfere.

The work of the spirit doctors is greatly aided by those all too few, highly developed mediums who understand how to combine the three forms or phases of psychic healing—magnetic, mental and Spiritual. Such a medium is Rev. Edward L. Thorne, who long has been acclaimed for the wonderful part he plays in psychic healing, and who has recently organized the World Wide Circle for Healing and Spiritual Help.

## People May Write

The nucleus of this Circle is Rev. Thorne's Church and in his Development Class. The Spirit-Physician-in-Charge is Dr. Montague, a member of Rev. Thorne's band. Working with Dr. Montague and under his direction are many other spirit doctors, ranging from either specialists to spirit internes who are attached to the spirit bands of various students in the Development Class. This nucleus of spirit doctors and earth plane members work together to form a whole—and what a powerful whole it is.

People in any part of the world may write to Rev. Thorne for help and become members of the World Wide Circle. Names of persons requesting help are placed on the special prayer list and special prayers are said for their particular needs.

Every Sunday morning at 11:00 A. M., there is held in the United Spiritualists Church, of which Rev. Thorne is pastor, a regular worship service. During this service, there is a period devoted to silent prayers for healing—with lights dimmed and a background of soft inspiring music from the Hammond Organ, one can feel the living, vital force, the

(Con't. Page 12, Col. 4)

# MYSTICISM

(Con't. from Page 10, Col. 5)

But such types of anaesthetic revelations should not be mixed up with cosmic consciousness which is of the superb type and which leaves a permanent impression on the mind and creates a feeling of mystical joy of a transcendental order. Cosmic consciousness is not merely an expansion or extension of the conscious mind.

It is consciousness of the cosmos, of the life of the universe. It elevates the soul and places it on an exalted level. It fills the mind with an inexpressible feeling of delight. It enhances intellectual powers. It brings a sense of immortality—a consciousness of eternal life. It gives a feeling of unity of life—the oneness of God with His entire creation.

God is absolute transcendence and mysticism is an endeavor of the human mind to grasp the ultimate Reality, to probe the essence and secret as of the cosmos and to enjoy transcendental bliss even when in physical life.

Taken from the book: "Oneness With God" by M. K. Spencer; Dale News, Inc., Lily Dale, N. Y.; \$2.00.

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# ADVENTURES IN SPIRITISM

(Con't. from Page 9, Col. 5)

ed the late President Franklin Delano Roosevelt during crises of the war—and that the spirits that were Cromwell, Hampden and Pitt guided Winston Churchill, who "before the war period was just a political leader," but who became "an inspired leader" of the English during the greatest crisis that country has ever experienced.

## What We Might Learn

Can it be possible that, after two thousand years, intelligent investigators and we common folk "will not be convinced," even though one "rose from the dead"? Are we forever to be tied down to disbelief, by our blind-guides? Are we forever to go on discrediting credible witnesses, simply because a matter of everlasting concern to the human race happens to lie outside the periphery of our own personal experience?

But what?—you ask, does all this come to? What might we learn from the spirit-world that we do not already know? In part, that query has already been answered in this paper. There is wide consciousness which immensely exceeds our own. What do the celestials tell us?

## THEY TELL US:

(1) That they are alive (not annihilated; not inert; not asleep, not "harp-playing"; not merged into "cosmic soul," with no identity and no personality—but active, alert, progressive, ever developing—individuals.)

(2) That death actually ends nothing, except our temporary sojourn in a cloak-of-the-flesh, which at dying, we lay aside as we would a top-coat in coming in out of the weather. (These facts are related as FACT—not as hope or belief, but as fact.)

(3) That at the dissolution there are, hardby, Spirit-Beings to meet us in the beyond and to aid in adjustment to a new country.

(4) That death does not usher in perfection or complete knowledge—but that there are planes or strata-of-vibration to which we gravitate or are led, where we shall find kindred souls, of like development in spirit-culture and in character, en rapport with us.

(5) That there are seven or more Astral Planes, and then Celestial Heaven, awaiting us—towards which we gravitate or develop, through the ages (but not on the basis of our earth-method of timing).

(6) That we shall find cause and effect, and an existence so similar to our own that some do not even realize that they have died.

(7) That there is suffering and struggle over there, especially on the part of emigrants utterly untutored in the graces of pure spirit; that there is even darkness, for those who have no spirit-insights—for vicious, selfish souls arriving by death—which is really birth into a different sphere.

(8) That we are encompassed by both good and evil (disintegrating) spirits about us here on earth—that we must try the spirits, whether they be of God or not (as we are instructed in the Christian's Bible).

(9) That the celestials themselves

# Delegates to First Spiritualist Pan-American Congress



Psychic Observer

October, 1946 marked the beginning of what may prove to be a greatest single factor in the propagation of Spiritualism in the Latin countries. On this date, delegates from many Pan-American countries assembled in the hall of the Society Constanca in Buenos Aires, Argentina (See picture above) to celebrate the first Spiritualist Congress of its kind in the history of South America.

The following countries were represented: Brazil, Uruguay, Argentina, Chile, Puerto Rico, United States, Mexico, Cuba, Paraguay, Bolivia and Costa Rica. American delegates, unable to speak Spanish, were given every consideration . . . translation and general information being supplied by Mr. Aydecce, an Argentine Spiritualist who possessed an amazing knowledge of Spanish, Portuguese, French and English.

For details relative to the forthcoming Pan-American Congress to be held in Rio de Janeiro during the month of October, 1948, see Page 1.

move about through unobstructed space and time by thought—quick as that—not by the propulsion of wings but by thought-process; that they clothe themselves by thought-process. They will themselves to be among us of the earth, and there they are!

(10) That they have techniques, tasks, vocations—very much like their earth-occupations, carrying on on etheric planes—in art, in language, in the sciences and in social services.

(11) That the eternal element of the universe is LOVE.

(12) That they see and hear us when they visit the lower planes, though we do not see nor hear them.

"To be is IMMORTALITY . . . And the ecstasy of love is the Great Immensity!"

From "Pageant of the Living Dead" I quote:

"Arise, my son—thy time has come—thy day not ended but begun;

The service thou hast NOW to give is greater far than that which on earth was meted out to thee;

'Tis now thy duty, boy o' mine, to walk beside the stricken, lingering spirits of the lately-risen dead—and urge them on, my son.

Give them good cheer . . . show them the way . . . tell them the higher worlds do bid them leave the earth and come . . . GIVE THEM THE KEY."

(13) They speak to us of beauty, of music, of transcendent light and life and love, in respect to which our own "sense" world is primitive, heavy, backward and leaden.

(14) They tell us that there are Intelligences hard by us who would guide us in the veriest details of daily living, if we would let them in.

(15) That conversation with them is by way of solid thought-transference, rather than by words and sentences—

conveying an idea whole, as one might pass an apple intact to a friend, instead of cutting it into bits.

(16) That all of life is related throughout the universe—that soul is eternal, indestructible—that God is as un-understandable to us, in the absolute, as astronomy to an infant—that He cannot be grasped save on a higher dimension, above mere mental concepts. —that Christ is truly the Son of God, in a manner not explainable to unaided human consciousness—that God had no part in introducing evil into the earth-life.

—that the veritables are, joy, love, good, truth, service—that these equip one against the mental-poison spued by astral-dragons—and that these also tend to qualify and adorn the human soul for bliss and the higher strata of the cosmos.

## CONCLUSION

There are one or two observations to be made before the subject of spiritualism is to be dismissed. Either the hundreds of mediums, devotees, advocates, researchers and others who have plunged into the subject are under hallucination, some form of insanity or self-delusion, or else they are plain cranks, crooks, or charlatans—IF matters psychical are to be discredited.

Prof. James Hervey Hyslop

They would therefore not be reliable witnesses; they would be unworthy of our credibility. But this could not be concluded from the names and the actions and the daily lives of the men and women who have been indicated in these pages—to which list thousands of other sane and reputable and reliable names might be added.

When a professor of logic and ethics of a great institution such as Columbia University—the late Professor Hyslop, after a competent and thorough study of the subject, can devote the closing years of his brilliant life to the propagation of Spiritualism—there simply must be something to it. Lesser minds and smaller brains to the contrary!

William James

When a balanced and trust-worthy orthodox Christian minister, such as the late Rev. Dr. Russell Conwell, of "Acres of Diamonds" fame, can take up the pen and the rostrum in favor of serious consideration of psychic findings and of spiritism in general, it would seem to be time for liliputian objectors and small quibblers to be silenced.

When America's most distinguished psychologist, the late William James, can accept the presidency of the most learned psychic organization in the world, the British Psychic Research Society—surely the minor and the less intellectually superior among us can at least no longer turn our mental backs on the whole matter and try to deny its validity.

# Phenomena of HEALING

(Con't. from Page 11, Col. 5)

Divine Power—that fills the Chapel. Even the uninitiated or those who enter without doubt in their hearts cannot deny it or help but realize how it can and does penetrate through and to every human being who may need it, in any part of the world, if that one will but ask, and open himself to receive it.

## Order of Service

Following the silence, which lasts about ten minutes, the names are read of those who have written in requesting special help and asking to have their names placed on the list. After that, those present who are in need of Special Prayers for Healing come forward, and stand two at a time, at the altar before Rev. Thorne; with hands held a few inches

above each head, he asks a special blessing for each.

The healing period is followed by a hymn and the regular sermon or lesson—read exactly as it has been given to Rev. Thorne from Spirit. Then another hymn and the closing benediction. What a privilege to be present in that consecrated place on Sunday morning to see and feel and learn that it is still possible in this troubled world to come so close to God. Would that there were more such places—there would be less heart-ache and suffering.

## No Request Unanswered

If one cannot be present in person—it is now possible to benefit from this spiritual experience by writing to Rev. Thorne and stating the condition or problem with which you need help. Then open your mind to receive and know that when it is eleven o'clock on Sunday morning in New York City, the Vital Force or Energy or Divine Power—call it what you may—will be directed to you. Neither time nor distance can stop the flow of Divine Power.

Names of those needing help are kept on the list for four weeks at a time. If help is needed longer, it can be had by asking. Those desiring an answer by mail are requested to enclose a stamp. There is no charge for this service, but Love-offerings are accepted and greatly appreciated—for as long as they are on the earth plane—mediums and Spiritualist Churches do have expenses and bills to pay—even as you—dear reader.

However, lack of material resources need not keep you from availing yourself of this help. No request goes unanswered and already letters have been received from all parts of the world telling of the marvelous results obtained by members of the World Wide Circle.

The World Wide Circle for Healing and Spiritual Help is an outstanding example of how spirit and earth plane can work together to accomplish results which one could not obtain without the other. Anyone can contact spirit help directly—"Ask and it shall be given unto you"—but it is through groups such as this that the most effective work is done—"With faith, all things ARE possible."

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  - I like the popular Spiritualist book, "THE SILVER CORD", by J. M. H. Frederick and O. A. Tildes—published by Christopher of Boston—because . . .  
Add your name and address.  
(First Prize: \$50.00; Second Prize: \$25.00; Next five prizes: \$5.00 each).
  - I like the small popular Spiritualist book: "ART OF COMMUNION" by O. A. Tildes, M. A. (Same publisher) because . . .  
Add your name and address.  
(First Prize: \$20.00; Second Prize: \$5.00).

- Enclose original sales slip indicating dealer book purchased, and date of purchase. Purchases for this contest must be made from October 1st, 1948 to January 15th, 1949.
- Use ink or typewriter and white paper.
- Entries must be postmarked not later than midnight, January 15th, 1949.
- Judging of entries will be based upon simplicity, clarity, originality, and appropriateness of thought.
- Entries will be returned to owners; all will become the properties of the judge, O. A. Tildes.
- Be sure your name and address are written clearly.
- Mail all entries with original sale receipt to Miss Olga A. Tildes, 1429 Wagar Ave., Lakewood (7) Ohio.
- Prize checks will be mailed February 15th, 1949.

Order: "The Silver Cord", price \$5.00 and "The Art of Communion"—\$1.50. From:

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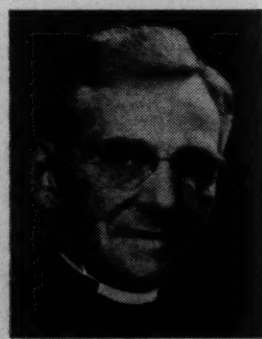
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